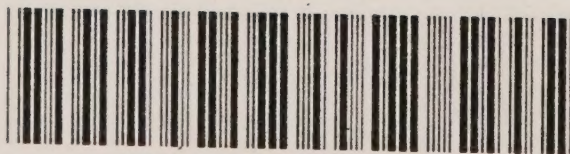


IF I HAVE
CHILDREN

G. FRANCIS SMITH

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IF I HAVE CHILDREN

BY

G. FRANCIS SMITH

M.R.C.S., L.R.C.P.



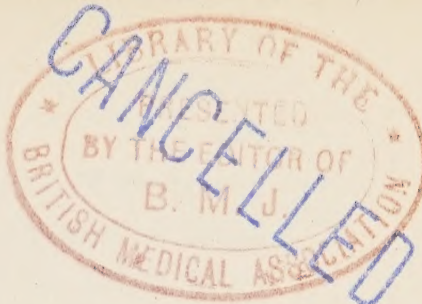
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FOREWORD

SEEING that children have existed ever since our first parents bore offspring, it seems almost unbelievable that, with the pre-knowledge and experience of a thousand generations, we of to-day have no universally accepted 'best method' for their upbringing.

And yet such is undoubtedly the fact.

Young mothers, and fathers too, if they give thought to the matter, are lost in the perplexities of parental selection, the prenatal conditions, babyhood, diet, clothing, early training and education, to say nothing of the difficulties of character-forming.

Among the better-educated classes seeking for information on these points, there are so many books and directions from specialists, that they are placed in difficulties of choice as great as exist among humbler folk, whose normal tendency is to follow their instincts or inclinations, but whose privacy is interfered with by district visitors, health authorities, and school inspectors.

Among these well-meaning authors and officials, there are bound to be enthusiasts whose particular bias tends to a specialization wholly at variance with others who have views of their own.

'In the multitude of counsel there is wisdom.'

True, but 'If doctors differ, who shall decide?'

It is in the hope of giving direction to these young prospective fathers and mothers—distracted seekers after truth and common sense, or, maybe, casual saunterers along the broad and easy way of life, that

I venture to launch yet another book, not as a specialist or as an expert, but as one having had experience in three roles, all of which are instructive to the observer in their several spheres, viz. Child, Father of a family, and Medical practitioner.


It is far from my intention to write a medical treatise, but where medical knowledge can confirm, or combine with, common sense, I may perchance mention matters and give opinions which, strictly speaking, might be called medical. If I can steer any parent between the Scylla of the 'newest method' and the Charybdis of *laissez faire*, I shall feel I have not written in vain.

G. FRANCIS SMITH.



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CHAPTER I

THE SELECTION OF PARENTS

It is said that the child is father of the man. That being so, it is a pity that he has no voice in the selection of his parents. Without any say in the matter he may be the inheritor of disease, physical peculiarity, nervous disability, mental instability, or a 'weak constitution'. More fortunate, he may inherit a sound mind in a sound body, talents which raise him above the average, or a temperament which affords him a happiness in life attained only by the few.

Had man treated his species in the early stages of existence as to-day he treats certain animals, it is conceivable that, by selection, he might have produced a certain, if different, type.

The horse-breeder can, by discreet mating of sire and dam, obtain a mighty animal like the Shire cart-horse, or that aristocrat of the turf, the race-horse. If he wants an intermediate type he breeds by 'Power' out of 'Swiftsure', and, having a mind to the 'character' of the offspring, he further selects a sire and dam that possess both courage and tractability. The horse-breeder knows exactly what he wants in strength, speed, and temperament, and can reasonably hope to get them.

Had primitive man wished, no doubt he, too, could have bred a race of, say, soldiers or strong men like the wrestlers of Japan. But in the present state of civilization it would be an almost impossible task, even if it were thought desirable.

To begin with, a strictly pure race is practically unknown. Excluding the Pygmies of central Africa, the Eskimo, and the aboriginals of Australia, one might say that every nation is mongrel, the offspring of various races and types. That implies complexity in physical and mental characteristics, each and every one of which might come to the surface in any descendant.

Again, nature does not always breed true to type, whether in the animal or human being: some new trait or quality may evolve, which in the long course of time may become a characteristic of a class, a clan, or even a nation. Presumably this is how progress is attained and is recognized as a law—evolution.

As civilized man is to-day, therefore, with so complicated and various an ancestry, all that he can expect in his offspring is the average or normal type.

But there are certain qualities, either physical or mental, which seem to dominate the complex ego, and tend to be reproduced more than some others.

The figure or structural outline is one, the tendency to obesity or leanness, or such a peculiarity as a webbed toe, marked activity or marked sloth either in physical or mental habit, and temperament, are others.

If both parents possess any one of these qualities, the likelihood of the offspring's inheriting it is increased; but if only one of them, no one can say whether that feature will be passed on.

Then there are certain diseases and abnormal tendencies which may be handed down to succeeding generations, such as untreated constitutional syphilis,

certain forms of asthma, mental instability, mental defectiveness, and, possibly, some kinds of cancer, though this is denied by many recent authorities.

There is also another natural law, encouraging, in that the abnormal type, if not selected, tends in time to come back to the normal.

As an illustration: if you place in a pigeon-loft a dozen kinds of pigeon all bred by selection, and allow them to breed indiscriminately, they will, in the course of a few generations, produce offspring which will all revert to the original type of the wood-pigeon.

So if a parent fears that some family peculiarity will be passed on to posterity, he can take comfort in the likelihood that there will be a return to the normal or average personality; although, of course, one could not say in how many generations. This brings me to my point. If the child cannot select its parents, it is up to the parents to select each other so that their offspring may be vigorous, normal, and happy.

Married couples may be said to belong to one of two categories. The one is composed of those who mate from definite practical reasons: marrying for marrying's sake, for company, for place in society, for comfort and freedom from care associated with poverty, for a home, or for the avowed purpose of getting an heir and founding a family. In such cases the attraction may be purely physical or the result of pure reasoning. For these there would be no shock were it suggested that the possibly resulting family should be considered, in order that the children could

not blame their parents afterwards. Calculating parents could and should make sufficient inquiry into each other's family history to prevent passing on such a disease or disability as they themselves would be horrified to find in their issue.

In the other category we have the couple who 'fall in love' with each other. The 'love marriage' is often spoken of as ideal, and so it may be from the young couple's point of view. Each partner is in love with an ideal and, if the ideal is not placed on too high a pedestal, the resulting happiness may be all that the mating promised; their object in marrying is to be always together, the blending of two harmonizing personalities in one.

To such the suggestion that their offspring should be considered would come as a shock. They would be so wrapped up in each other's perfections, that the suggestion that either should inquire into the family history of the other, or even of their own, would be considered a crudity in the worst taste, bordering on the sacrilegious. And I agree, were the suggestion made after the contract had been entered upon, it would be in bad taste and, in any case, too late.

My contention is that the health and character of the child are so important that a satisfactory history should be obtained before the pair become convinced of their inevitable union.

True love consists largely of self-sacrifice; therefore either party, conscious of grave shortcomings in his or her family history, should be prepared to sacrifice him- or herself, rather than become a parent to a child who would, in all probability, be a burden to himself,

his parents, and possibly mankind. Therefore, before taking on the responsibilities of parenthood, each potential parent should regard it as a duty to hand on to posterity a reasonable chance of health and happiness.

I have mentioned a few of the disabilities which it is undesirable to pass on to posterity ; there are others, but their discussion in detail is not for such a book as this.

If either potential parent has grave doubts about the matter it is best that he or she should consult a medical authority, who might confirm his wisdom or dismiss his fears. If the realization of this duty comes too late to prevent marriage, it may not be too late to prevent conception either by abstinence from cohabitation, or by the use of contraceptives.

CHAPTER II

THE PRENATAL STAGE

THE child becomes an entity from the moment of conception. Conception occurs at the moment when the microscopic mother cell fuses with the microscopic male element. This *one* cell, modified by what it has absorbed, starts the multiplication table and becomes millions. Law and order inform this microcosm, cells form groups, layers, cavities, tissues, blood-vessels, brain, nerves, muscles, bones, and organs, until a recognizable man or woman embryo is created. Growth continues until it is ready to start a comparatively independent state, then birth results.

Hitherto, though a separate and individual being, containing all the germs of life, movement, and character, it is dependent upon the mother for the essentials of living: air and nourishment. These it obtains through the maternal fluids and the circulation of its own and its mother's blood.

At birth, it uses its lungs for the first time, and through them obtains the necessary oxygen. And, by swallowing, it takes into its stomach the necessary nourishment for growth.

At, or soon after conception, this complex cell, now called the ovum, enters its mother's womb, the 'nest' where it is nourished and kept out of harm's way.

From the moment of conception, the father has no further influence until the child has grown sufficiently to have become an intelligent, if immature, human being: the mother is supreme. She, unconsciously,

not only provides air, nourishment, and safe-keeping, but it is her function to protect the unborn from all conceivable harm and take all necessary steps to ensure a healthy, progressive development.

It sounds a big undertaking ; it would be still greater but for the fact that nature provides her with intelligence and common sense: *nature will do everything that is necessary if given the chance.*

Just as the adult depends largely upon the quality of his blood for life, growth, and health, so does the unborn child. And as the child's blood is dependent on the mother's, it follows that it is the mother's duty to see that her own is healthy. In other words, she must live a normal life.

Very soon after conception, although the period varies, nature generally informs the mother that 'something has happened'. Vague feelings, desires, dislikes, sometimes faintness, morning sickness, increase of hunger, boisterous well-being, and physical changes such as cessation of the menses, enlargement of the breasts, and a temporary tendency to put on flesh—any or all of these may occur and warn the wife that she is to become a mother, and that nature is preparing her for her added function of child-bearer and child-nourisher.

It may seem a formidable list of occurrences, but as a rule there is nothing to worry about ; nature soon adapts her to her new role. If, perchance, any of these symptoms be excessive or troublesome, there is always some one to help and give assurance, and if a nervous state is engendered, it is better to get medical advice.

As far as the safe-keeping of the child is concerned, the normal, healthy mother need have no fears. But there is one stage in the intra-uterine life when a miscarriage is more likely to happen than at others, and that is between the second and fourth months. It is therefore wise for the mother to regard this as a possibly critical period, and a time when she should be extra careful in the management of herself.

And what is the management to be recommended to a pregnant woman? I have already indicated the state to be desired—a normal healthy mode of life. But to elaborate:

Regularity and moderation should be the watch-words.

Fresh air, obtained in the open or by thorough ventilation of the house and rooms; that is desirable and important.

Suitable clothing; conforming to the climate, but warm without being heavy, fashionable if you like, but without constricting the body. It is important to avoid chill or overheating, and preparation should always be made for sudden alterations in the temperature.

Cleanliness, of course, and here the question of *baths* arises. If an individual is accustomed to daily cold baths, does not get chilly after them, but comes over in a warm glow, there is no reason why these should not be continued as long as it is convenient. If or when they are not convenient, then daily *cold sponging* should take their place, and, if in cold weather, done piecemeal.

If cold baths cannot be borne, then warm baths,

taken preferably before going to bed, should be adopted.

The point in daily baths is not only cleanliness, but the encouragement of free action of the skin. If, for one reason or another, baths are not always practicable, then a dry rub all over the body is advisable.

The teeth. It is most important that any carious teeth should be immediately attended to. From them sepsis may be carried to other parts of the body, and it is a fact that the carious tooth, in pregnancy, rapidly gets worse.

Food. To the strong, healthy woman with a good digestion, it is safe to say: eat practically anything and everything in moderation. But if she be subject to indigestion, and especially with excessive 'sickness', she should take advice.

The average person should take three proper meals daily, consisting of such articles as provide nitrogenous, fatty and starchy (carbohydrate) ingredients, and, in addition, fruits and vegetables which contain certain organic acids and salts, such as soda, potash, calcium and phosphorus. Also the intangible things called 'vitamins' are essential. They are contained in well-known articles of food, and are the 'influences' in food which prevent such diseases as scurvy and rickets and regulate growth.

In detail, *nitrogenous foods* are meats of all kinds, eggs and milk, fish and bird, cheese, nuts.

Fatty foods are the fat of meats, milk, butter, cream, cod-liver oil, and vegetable fats—such as olive oil.

Starchy foods are bread, biscuits, rice, sago, tapioca,

cornflour, oats, maize, and, although not strictly starchy, there are the *carbohydrates*, sugar, barley-sugar, dextrose in malt, and honey.

It would be impossible here, and unnecessary, to give all the substances which would come under the above headings, and many of those mentioned are complex and contain one or all three of the other ingredients.

Fresh milk is spoken of as the perfect food, because it contains the three principal ingredients mentioned, and also the salts and vitamins which are necessary to support life.

Fruits and vegetables as ordinarily sold, with but rare exceptions, all contain the organic acids, the various basic salts, and certain vitamins required in the animal economy. Legumes such as peas and beans contain, in addition, extra nitrogenous material.

Vitamins exist in many prepared and cooked foods, but they are essentially a 'fresh-food' ingredient and apt to be destroyed by great heat. The typical vitamin-containing substances are unboiled milk, fresh meat, butter, eggs, cod-liver and other fish oils, nuts, fruits of all kinds, but especially orange-, lemon-, and lime-juices, salads, tomatoes, and most green vegetables.

It is thus seen that all the food essentials for living are contained in just those things that the average housewife purchases from her ordinary tradespeople, and provides for an ordinary household.

The important points are, to choose variety, never try to live on one or two groups, never overload the stomach, and allow sufficient interval between meals—never less than three hours.

I have mentioned three good meals as desirable,

but 'little' meals may be taken without harm to the robust: the early cup of tea, the afternoon-tea, and for some, a glass of hot milk at bedtime or during the night have been advocated. But these are not essential. If little fluid is consumed at the principal meals, it is advisable that extra fluid in the form of water or tea be taken in the early morning, in the afternoon, and at night. One very important point for all is to allow sufficient time to elapse between meals, so that digestion is completed before the stomach, tired after one meal, is invaded by the next. Finally, 'special diets' should not be adopted save under advice.

The siesta. Another good, helpful point is to rest for half an hour or so *before* lunch and dinner, or dinner and supper, as the case may be; this assists digestion and rests the stomach.

What to drink. Water is undoubtedly the drink *par excellence*. From two to three pints should be taken daily. If little fluid is consumed at meals, as I have already said, the required total should be made up by intermediate drinks. In the early morning it should be taken cold for preference—at any rate for the young and healthy. At night it is best taken hot. The night libation can be fortified by something in the nature of Horlick's milk, or Ovaltine, if extra nourishment is desirable.

Wine may safely be taken at meals in small quantities, preferably of a light kind, but is not necessary.

Spirits should be avoided unless prescribed as a medicine.

Syrupy and fizzy soft drinks do not do harm if taken occasionally, but are better avoided as a habit.

Fresh lemon- or orange-juice, diluted, is healthful.

Exercise is most necessary ; it keeps all the muscles of the limbs and body in good tone, it promotes circulation, aids digestion, and helps to free the body of all those poisons which are the natural result of living. It also promotes a feeling of well-being and raises the spirits, especially if taken in the open air ; and the change of environment makes the home all the more appreciated upon returning. It should not be indulged in to excess, especially to weariness. If by chance it has caused perspiration, it is wise to follow up with a bath, a dry rub down, or even change of underclothing, so as to prevent chill.

Walking is probably the best all-round method of getting good exercise, and it can be practised from the commencement to the last day of pregnancy.

Horse-exercise can be safely indulged in by those accustomed to it, but should be stopped between the second and fourth months. After the sixth month it becomes progressively uncomfortable, and should then be stopped.

Tennis, golf, rackets, and badminton may be played with the same precautions.

If, for any reason, outdoor forms cannot be undertaken, *physical exercises* should be practised indoors, and *deep-breathing* exercises are particularly valuable. If outdoor exercises cannot be managed, fresh air should be obtained by *drives* ; the change of scene and slight vibration act as a tonic and mild massage.

Sleep is most important. I have mentioned already the advantages of a rest before the two principal meals ; but at least seven to nine hours should be

secured in bed. The healthy life already visualized should be sufficient to induce this. But, *do not take sleeping draughts or tablets* unless advised by a doctor.

Amusements. There is no reason why these should be curtailed, so long as regular meals, regular rest, and regular sleep are not interfered with. Dancing can be undertaken safely—at any rate the modern dances; but to keep up to the morning hours is not advisable. Theatres, cinemas, concerts, and places of amusement where the air gets hot, dusty, and devitalized, should be attended in strict moderation.

Medicines should only be taken by prescription, and even *aperients* are best avoided in the ordinary way. If help is needed in this direction, it is better to stress fruit and vegetables in diet, and if they are not sufficient, then take whole-meal bread, dates, prunes, or figs. If aperients are imperative, avoid the strong variety, but depend rather on simples like olive oil, a table-spoonful at bedtime; liquid paraffin, a dessert-spoonful once to three times a day after meals; cascara sagrada, two to ten drops in some disguising diluent at the end of meals, twice or three times daily; or a 'tea' made from senna pods, say from four to eight pods infused in a cupful of cold or warm water for six or eight hours, and drunk at bed-time.

Infectious complaints. There is no need to say much on this point. Woman, during the period of gestation, is singularly free from infectious maladies, due, possibly, to the reinforcement of those 'antibodies' which constitute her army of defence. But there are two infections well worth taking care to avoid: *scarlet fever* and the common 'cold'. The former is much

milder and rarer than it used to be, but, nevertheless, it contains elements of danger which constitute a risk to the pregnant, and still more to the lying-in, woman.

The common so-called 'cold', scorned for ages as a trivial matter, is now acknowledged to be the most potent starting-point of a great number of nasal, throat, bronchial, and lung troubles. It is really a catarrh of the mucous membrane of the nose and throat, but the germs associated in the attack are so often accompanied by the influenzal and pneumococcal variety that it is true what is commonly said, 'you never know where a "cold" may end'.

Apart from its lowering effects, the complication of a cough is very distressing to the woman who is 'enceinte'. It is well worth while taking a little trouble in order to avoid it. There must be an initial infection; that is to say, you 'catch' it from some one who has the germs in their nasal or air passages. Therefore, the first thing to do is to refuse to interview any one who proudly asserts he 'has a horrid cold'. Or, if you cannot actually do that, keep these people at least two yards away and never allow them to talk down on you, hurling vast numbers of germs at you with each expiration. Another thing is to avoid crowded, stuffy theatres, cinemas, rooms, and railway carriages during a time of 'cold' epidemics. Human nature is so often selfish that an individual with a 'cold' rarely thinks of the infection he conveys to others. It would be but fair if such warned their friends to keep at a distance, and refrained from open-mouthed talking and coughing while holding the hands of a potential victim. The individual in

good health *may* combat the infection successfully, but if below par, or tired, is much more likely to succumb. Deep-breathing exercises are said to be effective in warding off attacks, and I think there is truth in the saying.

Maternal impressions. There are still a great number of people who believe that if a pregnant woman sees something horrible or frightening, the impression is conveyed through her to her offspring, resulting in insanity, malformations, or marks. There is, I believe, no truth in these tales. To begin with, as I have already said, the unborn child is a separate entity from the moment of conception, so that no 'impressions' are likely to affect its physical growth or mentality. What may happen, however, is that a great mental or nervous shock may so upset the whole system that certain reactions occur which may lead to miscarriage. But it has to be something very out of the ordinary to effect this mischance. There is one other possibility: severe 'shock' may so upset the mother's health and, indirectly, the blood, that the child's general nourishment may be temporarily affected. A mother so severely 'shocked' should certainly consult her medical adviser.

Accidents and falls. Minor misadventures have no effect on the child's health, nor do they cause risk of miscarriage. But severe falls like tumbling downstairs, being knocked over by a passing vehicle, or involvement in a motor smash, are undoubtedly associated with risk to the successful 'carrying' of the child. Any mother so involved should immediately take to her bed, whether she feels ill or not, because an

accident of this kind may lead to partial separation of the after-birth (or placenta) from the interior of the womb. This would cause haemorrhage in varying degree, and the life of the child be put in jeopardy. There may be haemorrhage internally, and yet none seen externally, so it would be unwise to wait for such an appearance. Complete rest, aided by a doctor's advice, is the proper course, and in this way risk to the child's and mother's life or health is minimized.

To summarize: from the above account the young mother can take comfort in the fact that she need have no special fears or misgivings, that nature will take every care of her, and that all she need do is to lead a regular, healthful life, taking just a few extra precautions in such matters as have been mentioned above. Keep out of the way of busybodies who may or may not have had children themselves, but who delight in giving a long list of 'don'ts' and giving accounts of unusual happenings and horrors, with exaggeration, of their own experiences. Some, indeed, seem to take an impish delight in retailing their hypothetical experiences, fondly hoping to impress. A pregnant woman may discuss her situation with her mother, the nurse who is engaged to attend her at her confinement, and her medical adviser; but the more she treats the matter as a natural event, and keeps her condition a strictly personal and private affair, the better it will be for her happiness and well-being.

CHAPTER III

BABYHOOD

THE second, if not the most important, event in a woman's life, the birth of her first-born, does not come within the scope of this little book.

The chief actor in the drama is under the autocratic rule of monthly nurse and medical practitioner.

The only comment I shall make on any feature of this episode and the subsequent four weeks concerns the feeding of the infant. The mother will already have been advised to 'nurse' her baby, that is, feed it on her own breast milk; and I wish to emphasize this advice on account of its importance.

During the whole period of incubation, the mother has been undergoing a subtle but definite change in her physique, nervous energy, and various organs of secretion, all in harmony with the added requirements of her growing child and the peak of her endeavour: the process of 'labour'.

Immediately birth is accomplished, a return to normal conditions commences—in all but one particular, and that is the further enlargement of the breasts. Up to this point, all her unconscious, internal energies have been concentrated upon the nourishment of the child in her womb, through the blood. But, from the moment of birth, an extra stream is diverted to the breasts for the purpose of making milk, and the child is already possessed of reflexes which enable it to grasp and draw the vital fluid into its mouth and start its first meal.

The very act of suckling also has an important effect: it causes a reflex contraction of the womb which prevents undue haemorrhage for the first few days, and expedites the return of that enlarged organ to its previous normal size.

Knowing these facts, it would seem like flouting nature to decline following her dictates; and there is no doubt that to 'nurse' her own child is one of the most abiding satisfactions a woman can experience.

If, from various causes, the child cannot be so fed, the mother will, of course, be advised by her nurse or her doctor what course to pursue.

As this book affects to deal almost entirely with normal parents and children, I do not propose writing about occasions where the 'doctor is called in', save, from time to time, to recommend that course.

Before the monthly nurse leaves, the mother should, in consultation with her husband, decide whether, being a boy, the baby should be circumcised. If this is decided upon in the affirmative, it is best done early, during the first week, or certainly before the trained nurse goes. It is less painful at the earlier age, the healing is quicker, and the nurse can properly attend to any dressing, if such be required. That it should be done, I think there is no doubt. It saves several minor discomforts later on, is cleanly, and tends to prevent those bad habits into which small boys are apt, quite innocently, to fall.

After the monthly nurse has left, the mother is thrown upon her own resources, but she will have received sufficient training in her new role to realize the importance of regular hours for feeding baby, the

necessity of training him or her in regularity regarding sleep and normal evacuations, and daily outings.

The question of clothing will also have been discussed, and the occasions when a doctor should be called in.

Much of the child's upbringing will now depend upon the mother's decision to 'nurse' and look after it herself, or to get a 'child's nurse' or nursemaid.

My own view is that the mother should take on the whole responsibility where practicable. The humbler classes have to, but where there are ample means, and social or business duties exact a portion of the mother's time, some help is necessary, for there is no doubt that looking after an infant properly demands one person's whole time. Whether to get a maid or trained nurse has then to be decided.

When a trained nurse is engaged one may assume that she knows her job and will relieve the mother of most of her duties to the baby: the bathing, the 'changing', and walking out certainly, and if, unfortunately, breast-feeding has been, or is to be, given up, then the preparation and giving of the food. If a trained nurse is engaged, the mother will still have to act when the former has her 'off' time.

If a maid only is engaged, her duties would consist mainly of keeping an eye on the baby when the mother was otherwise busy; washing the napkins, and perhaps taking the walks. As she acquired more knowledge and trust, her sphere of usefulness could be enlarged.

The following remarks are for the mother's guidance when she carries out all the duties herself or with the assistance of a nursemaid only.

The first and most important point to mention is the feeding, which must be adopted at stated, regular intervals.

During the first month or two it is often sufficient to give one breast only at a feed ; after that, it is often necessary to give both. The guiding principle is the satisfying of the child's appetite. The baby should not be hurried, and the process, generally, should take from ten to twenty minutes. If he (I will use the masculine pronoun for the sake of convenience) is vigorous and draws steadily for ten or fifteen minutes, it is not necessary to try to persuade him to take a little more, when he stops ; he knows when he has had enough.

The interval between meals should be, after the first month and up to, say, the fifth, every three or four hours, depending largely on the supply, the quality of the milk, and his ability to take in a sufficient quantity. If at this period three-hourly seems to be the best interval, prolong it gradually, not suddenly, to four-hourly, if this can be done without upsetting his temper.

If he starts screaming, and is only appeased by shorter intervals, that is an indication that he is either not getting enough, or the quality of the milk is poor. Do not give in immediately to screaming if it occurs before the regular time ; try him out for a while, before attributing it to deficient or poor-quality milk. If, in spite of all, he continues, it is then best to take advice.

Breast-feeding should be continued, if possible, until he begins to cut his teeth. It may be continued,

and is by some mothers, much longer ; but speaking generally a reasonable time to wean is the eighth month. If there are then no signs of teeth, and the mother keeps well, another month or two is advantageous.

The reason that most mothers give up 'nursing' so soon is not because of the difficulty in keeping up the proper supply, but the interference with social and domestic duties. Which alternative is the more important is for each mother to decide, but there is no doubt which is best for the child, always assuming that the mother keeps in good health. There is no artificial preparation that can compare with nature's own.

The intervals of feeding having been decided upon, the question of night meals has to be settled. A good rule is to arrange for the last feed at or about the mother's bedtime, say ten o'clock. A well-nourished, healthy child should not then require further food until six in the morning. If he wakes before then, and cries, it is best not to start feeding him or a bad and unnecessary habit will be established. A tea-spoonful or two of water will satisfy him, as usually the crying is from thirst or local discomfort. Water may be given in this way with satisfactory results at other odd times when he demands a feed during 'intervals'.

Weaning. When the period for weaning arrives, it should not be a sudden change from the breast to the bottle. Start by selecting one particular hour: one that is most convenient from a social or domestic point of view. Most people find the hour of 10 p.m. the most suitable, and if the bottle be given by the

nursemaid or other responsible person, the mother is freed for social duties or pleasures. More often, however, she is too tired for pleasure and requires sleep. By 6 a.m. she is rested, and the breasts will have become uncomfortable and ready for baby's first meal.

Having started in this way, introduce a second bottle at some other most convenient time, in a few days, and continue by this method until he is entirely on the bottle.

Bottle-feeding. The important and vexed question of *what* to give him in the bottle arises. The name of baby-food preparations is legion, and it would be outside my present object to discuss them all, even if I could. My old-fashioned prejudice is in favour of cow's milk: say two-thirds milk, one-third water, with the addition of a dessert-spoonful of cream, and one to two heaped tea-spoonfuls of 'sugar of milk', obtainable at the chemist's. If 'Grade A' milk is used, or, better still, 'Certified TT', it is unnecessary to boil or pasteurize it, but if you have *any* doubts about its purity, boil it. The boiling, unfortunately, destroys the important vitamin ingredient, so you add one to two tea-spoonfuls of sweet orange-juice—some preferring white of egg or even raw-meat juice—to replace the destroyed vitamins.

If bottle-feeding causes constipation, add more cream, and if that fails, give one to two tea-spoonfuls of olive (salad) oil at night time, or even oftener. Don't start strong purgatives like castor oil or magnesia if you can possibly help doing so.

The average amount of each feed at, say, eight months, is eight ounces.

Teething generally commences about the seventh month, but often not before the tenth or twelfth. In most cases the two lower front teeth are the first to 'cut'. When this occurs it is time to consider how best to make use of them. Nature insists on their recognition apart from visibility, by certain signs and symptoms; the saliva flows more freely, causing 'dribbling'; and he seizes on anything to hand, puts it into his mouth, and chews it. This habit should be encouraged and directed towards something harmless. A bone or ivory ring, too large to be swallowed, is about the best thing. 'Dummies' should be avoided, as they induce constant sucking and swallowing, which distends the stomach. Other excellent training in this direction is the giving of a cooked bone, too big to swallow and free from splinters, immediately after a meal. This develops the teeth, hardens the gums, and educates the taste for other things than milk.

Later on as more teeth appear, more bones or tough crusts, bread and butter, pieces of apple or other fruits may be given, but always as a continuation of a meal, not during 'intervals'. *The* principle to be remembered is that teeth are for biting, tearing, and rending.

If the 'milk' teeth (twenty in number) are not used, they soften, deteriorate, and even become carious.

The 'permanent' teeth begin to form beneath the 'temporary' long before the latter are shed, and the exercise and pressure caused by biting with the first influence the health and durability of the second set.

Just before, and during the cutting of the permanent teeth, it is a mistake to give a diet consisting

entirely of 'pappy' and minced foods. The more the teeth have to 'work for their living', as it were, the stronger and healthier they will be.

Another good rule for their preservation is to accustom the child, as early as possible, to the process of washing out his mouth, after a meal, with plain water or a solution of common salt: but avoid tooth powders. Later, 'tooth-brush drill', initiated as a game, should be started with a soft brush.

It is important that the process should be carried out before bed-time, so that little pieces of food shall not accumulate between the teeth, start fermentation during sleep, and so lead to erosion and caries.

The preservation of the teeth is of such vast importance to the health and very life of the future man or woman that no trouble should be spared in starting healthful processes in the toilet at the earliest possible age. One has only to look around to be aware of the appalling state of the teeth among civilized communities, not only among adults, but the very young; and there is no doubt that if the 'tooth-drill', and the *early use* of them suggested above, were carried out universally, there would be a tremendous improvement in general well-being, and a lessening in the number of people wearing false teeth and suffering from indigestion and its complications.

The selection of appropriate food is equally important. From the first it must contain the principal ingredients previously mentioned as essentials, and the various vitamins. The things to keep in mind are *variety, freshness, avoidance of excess of one type, regularity of meals, no food (especially sweets) between*

meals, and plenty of water, at or between. If, unfortunately, decay appears at any time, have them seen to *at once*. It is a good rule to take your child at regular three- to six-monthly intervals to the dentist, for it is often easy to miss noticing commencing caries when it occurs at the back of the teeth.

The care of the skin. Baby's skin is a delicate structure, and must be treated with respect and care, if skin diseases and their complications are to be avoided. If left to themselves, darlings though they be, they are 'dirty little grubs'. For the first month or two their evacuations from bladder and bowel are so frequent that they require constant attention in this respect. Although, gradually, this frequency lessens, they have to be watched and 'changed' up to the time when their intelligence, with or without speech, tells them to call their nurse's attention to their desires. It is all the more necessary, therefore, to start from the beginning the habit of 'sitting down' at regular intervals. Among civilized communities, it is customary to clothe their middles with napkins from the day of their birth.' The reason for changing them so frequently is the risk to the skin if it is allowed to remain wet or even damp for an undue time. The changing should be accompanied by a little wash in plain water when practicable, drying and powdering, all to the same end—the prevention of irritation, inflammation, and eczema. Once this starts, it is difficult to get rid of, and the discomfort caused leads to crying, fretfulness, and restless sleep. A good plan, when the opportunity occurs, is to let the baby lie down on his dry sheets, in a warm room, or out of doors in summer-time,

freed of all napkins, and to allow him to kick his legs to his heart's content. This permits the air to get to every part and encourage healthiness and resistance in the skin. Another point, with the same end in view, is the quality of the napkins used. Turkish towelling is usual, but this is too coarse for some skins. If so, a softer, thinner material may be used next the skin and in turn covered by the towelling. The washing of these napkins is important. Before they are dried and aired, they should be absolutely freed of all soap and chemical powders by a final rinsing in *running water*.

Some skins are very sensitive to all chemicals, even the soda which is so commonly used.

Of general cleanliness and bathing it is unnecessary to say much here; the mother will already have had instruction and experience. But I would remind her not to give the baths too hot, just pleasant to the hand, which should *always* be dipped into the bath *before* baby is put in. Many children have been badly scalded by omission of this simple rule. Another point is gradually to inure the growing child to tepid and, finally, cold water, choosing summer-time and an age when he can stand up or run about.

The safest way is to finish the bathing with a little cold sponging, feeling your way slowly and 'piece-meal'. Cold water has such good tonic effects that when the age of four or five has been reached, or even earlier in summer, the cult of the cold tub is a thing to be encouraged.

First walking efforts. Most children begin to walk at the age of nine to twelve months. There are only

two warnings to issue: not to worry about *when*, so long as they are well and happy, and, secondly, not to try to make them walk in *your* way before they are able.

Let them teach themselves and they will come to no harm.

If you hold them and try to teach them walking movements, they will sometimes start off at a great pace before their muscles are strong enough to maintain them, and so get nasty falls against furniture. Let them stand up by themselves; they will soon learn to hold on to solid chairs or tables and teach themselves the next step.

When they are able to walk out by the side of the pram, it is a matter of common sense to give them frequent rests *in* the pram, in spite of their clamour for the greater excitement.

Signs of illness. Little ailments are fairly common, especially at the teething stage. They are indicated by frequent crying, unusual paleness, repugnance to food, continued thirst, and restless sleep. These symptoms may be caused by the wrong food, sudden change of food or surroundings, like the going from town to country or sea-side; overtiredness from excitement, or after excessive attention from admiring friends, or just 'teething', although little ailments are often ascribed to this cause unjustly.

If you know the cause, a little common sense, again, will tell you what to do. But if not, and the symptoms continue more than a day and night, unusual sickness or diarrhoea supervenes, or the skin gets hot and dry, you should get advice.

The matter of baby being interviewed and inspected by friends calls for a little warning. It is thought that because he cannot talk, and appears to appreciate visitors, he cannot have too much of their company; but like everything else connected with 'intake', whether physical or mental, it should be regulated. Babies are much more affected by excitement, that is, by a rapid succession of new impressions, than is commonly realized.

Kissing the baby should be strenuously discouraged; it is unhygienic and courts infection. For a stranger, whose breath contains the germs of catarrh or carious teeth, to kiss a helpless baby on the mouth is barbaric. Because he is such a 'darling little mite' is no sufficient excuse for a habit that ought to be abolished.

Talking is the act of putting thoughts into words, and at first consists of giving names to people and things. The fact that talking is accomplished sooner in some children than in others does not necessarily imply a higher intelligence, for others may be more observant and understand more readily what is said to them several months before they respond in word-action. Most children pick up and use words without any training by parent or nurse, and as a rule none is necessary. But if there be undue delay, that is to say, if a child does not talk before he is fifteen months old, some simple method should be adopted. It is of no use fussing and trying to hurry the child by reeling off long sentences and begging him to say something.

The first thing is to get into the habit of talking slowly and distinctly yourself, not only to baby but

to any one else who happens to be present. You thus teach by example and allow the baby-ear time to appreciate different sounds. Then begin to train by getting the child to say an easy, short word like 'Mum', 'Dad', 'ta', indicating by other actions what you mean. For instance, a dog comes into the nursery and baby evinces much pleasure and excitement. You make some remark about the 'dear little dog' and add while stroking it, 'Baby say dog', repeating this several times, slowly and distinctly, with emphasis on the 'dog'. Each time the dog comes in you repeat the same formula. By this simple method you will soon get him to make a start, and, once he finds he *can* speak, he will become interested in saying more and earning your applause.

This all sounds so simple that it seems an absurdity to write it down in seriousness; but it is the only method that can be applied with hope of success.

Many children try hard to put their first-formed ideas into words, but succeed only in making a lot of gurgles and splutterings, ending up with gibberish. In this way they try to talk before they can make the right sounds and movements of the mouth and tongue necessary for speech.

CHAPTER IV

EARLY CHILDHOOD (1)

OF course there is no hard-and-fast line between 'Babyhood' and 'Early Childhood', and development varies in different children—mentally and physically.

Three events mark the entry into this second phase of existence: teething, walking, and talking; and of these enough has already been said.

If parents, and especially the mother, have not already made some study of the child-mind, it would be as well to do so at this phase; for once walking and talking are accomplished facts, children advance so rapidly and become so complex in their sayings, doings, ambitions, and states of mind, that the right behaviour under some of the resulting trials and difficulties of understanding them becomes a matter of some thoughtful consideration.

Remember that character is *not* inherited; therefore the responsibility of parents in *forming* the character of their offspring is very great.

For the better understanding of your task, it is worth while making a little survey of the child's mental history from birth to, say, two years of age.

At first he is a mass of living protoplasm endowed with organs of circulation, digestion, sight, hearing, touch, smell, and a nervous system which reacts to outside and inside influences.

Whatever he does is *natural*, not the result of thought. He takes food because nature gives him the

urge of hunger, and by another urge he sucks and draws at what is put into his mouth, and so gets the nourishment without which nature could not carry on her work of building up a man. In a similar way he responds to other urges as a matter of reflex action. He breathes, empties his bladder or bowel, just because he *has* to. *Nature* makes him do everything essential at this stage.

He is just a little animal, but, unlike other little animals, his early development is much slower, in spite, if not because, of the fact that he is destined to become so much their superior.

The foal, for instance, is born with four long legs, and when only a day old can trot and scamper about ; he does not wait to have his dam's teats put into his mouth, his instinct makes him seek and find them, and so satisfy his hunger. Before many days he is eating grass. At two or three years he is so strong that he can carry a man, and at six he may sire another foal.

The little kid of the mountain goat, one might say, literally jumps into independent life at birth, and is prepared to scale heights and jump chasms, following his mother's lead. He fears no precipices, and would fear no wolf, did his mother not teach him to do so by her example ; and this he is able to follow from the first day or so.

Nature has endowed the young of most animals with extraordinary physical strength and multiple instincts, all in the interests of self-preservation. But the human baby is born physically weak, and without instincts save for one interesting relic of primitive

times: he has a hand grip so strong that he can sustain his own weight by clutching a finger or a stick. That in previous generations was nature's way of saving him from prowling enemies. He gripped his mother's back hair as she defended him from antagonists. Otherwise he is essentially feeble: he is absolutely dependent upon his mother.

Man's strength lies in his brain, which is far bigger than the brain of any known animal. Had he depended on his physical strength alone he would never have survived the jungle. But the development of that wonderful organ enabled him to cheat the more powerful jungle inhabitants by cunning, by making clubs from trees, missiles from stones, weapons from stone or metal, cover and protection by closing the entrance of caves, building huts, and fashioning the skins of his slain enemies for protection from the cold.

In a word, man has lived and continues to live 'by his brains' far more than by his physical strength. He needs no instincts, because for the first few years of his life he is protected and guided by his mother. But brains require a long time before they can store sufficient knowledge to be used to advantage.

The baby's brain is a blank at birth, but from that moment it begins through its organs of sense to register impressions. But although these come so rapidly from what he sees, hears, smells, and feels, he is relatively old before he profits by his experiences.

Even when a year old he would put his finger into a flame—once. He would swallow anything from a fish-hook to a halfpenny. He would play with a razor-blade. He would pull a boiling kettle onto himself or

put his mouth to the spout. In fact, he would destroy himself or be destroyed very quickly were he not 'protected' by the watchful eye of his mother, and safe-guarded by all those amenities of that civilization which is the result of accumulated experiences of a thousand generations.

His ignorance and innocence are proverbial, and even at the age of eight he can hardly be said to be fit to carry on an independent existence.

At his birth, therefore, the things for the mother to note are his physical weakness, his lack of instinct, and his ignorance.

But impressions are piling up and experience developing as he tests his impressions. His muscles get stronger. He pulls at one thing and it yields, at another and it resists his endeavours. His powers of observation improve and with them his powers of mimicry. His mother smiles—he smiles too, as he learns to recognize her familiar features. His mother talks to him—or, from his point of view, makes noises; he begins to do the same. At his feeding-time his mother makes certain preparations for his meal; he begins to recognize them and associate them with his appeasement of hunger.

And so he goes on, multiplying impressions, reacting to the old and wondering at the new. His brain begins to take on its specific action of putting two and two together and making four; he learns to adjust action to desire and environment, and realizes power. As power grows so do his desires: he wants to do as others do, and say what they say.

He begins to *realize*, and become impatient of, his

limitations, and fights hard for accomplishment. He does accomplish; he begins to walk and talk, he shouts, he cries, he breaks things and commits a hundred sins against adult etiquette—all in the sacred cause of conquering his environment.

He now gets to the dangerous age when curiosity and the 'will to act' lead him into traps for the unwary: for, he *knows no fear*. He still has to be watched and safe-guarded. By this time the mother will have noted his increased powers of observation, of mimicry, of physical strength, of curiosity, as well as his fearlessness and will to 'victory'.

But she must also impress herself with his continuing ignorance and innocence, for it is at this stage that limitations have to be put to his activities, and discrimination taught him as to what he may and may not do. This is where the clash of wills becomes more pronounced, and, in the struggle, his ignorance, innocence, and lack of reasoning power must not be forgotten: he has not yet arrived at the age of responsibility.

It is particularly at about this stage that the child begins to *realize* his inferiority, in spite of his brave efforts at achievement.

He gets on swimmingly with a hundred little sayings and doings; he knows that there have been lots of things he could not do, but has not associated his inability with any inferiority until his brain has grasped the fact that his parents and nurse and other big people are so much stronger than he is, so much more clever.

They do big things so easily, and he wonders why *he* cannot; they talk so rapidly and laugh at one

another's jokes, and *he* doesn't see anything funny. His mother commands and the maid obeys her. Why doesn't she obey *him*?

His mother goes into a shop and tells the shop-assistant she wants this, that, or the other and *gets* them. Why can't *he* get things by saying that he wants them?

As his young brain turns such matters over and fails to explain why, he knows it is because he is weak and small, instead of being big and strong.

This realization of his weakness constitutes that 'inferiority' which is common to child nature as perception awakens.

Although now conscious of this inferiority, he does not talk about it; but it affects his attitude towards life, young as he is.

If given plenty of freedom and encouraged in all his endeavours, his courage and fighting powers will enable him to destroy that feeling of inferiority and raise up a healthy barrier against its return by constructive usefulness and social adaptiveness.

But if he is discouraged in his efforts, reproved, punished, or laughed at for his mistakes, he will lose his courage, fall back upon himself, and pretend to those very powers which he has been defeated in.

He thus forms in his mind an 'inferiority *complex*', and it is this 'complex' that manufactures all the child-problems of the school age, and the later inhibitions, traumas, and crimes of adult life.

Parents will see at once the importance of using discretion in their necessary task of keeping the child's enthusiasms within bounds.

If once he loses courage, fear is apt to take its place,

fear of failing, fear of being reproved, punished, or laughed at; so at all costs help him to be courageous—not only in that kind of physical courage which endures pain, but that courage of perseverance in a legitimate course in spite of antagonistic ‘atmospheres’ and thoughtless repression.

The child, as I have said, does not know fear of any kind at first. Fears come by experience and implantation, and are of three varieties.

A child touches a flame and burns his finger. The pain caused is an experience, and the fear of being burnt again breeds caution: that is a salutary fear.

Another time he tries to accomplish something and fails, and is reproved or laughed at. He, perhaps, does not try again for fear of the same sequence: this fear needs removing.

The third is caused by that crime of adults, the shutting-up of children in dark cupboards and threatening of them with ‘bogies’, and other allied threats.

One cannot speak too strongly in condemnation of this type of enforced fear, the act of a coward who would not dare attempt such punishment on a child sufficiently strong to fight. The action almost suggests mental defectiveness. It is this fear that often saddens the rest of a child’s life and causes that horror and dread of the dark; the ‘unknown’ and the mysterious in the lives of many adults.

Having considered this little history of the child-mind, it would be as well, before proceeding with a discussion of the reactions between parents and children, to say something of the attitude of parents towards each other.

At this stage I am assuming that there is one child, no regular 'helper', and no properly established nursery.

The management thus falls entirely upon the mother; but the father, too, in such an arrangement, comes in contact with the child sufficiently often to make him an influence in his development.

To get a definite, clear understanding by the child of what he may not do, it is obvious that behaviour towards him must be of the same nature by both parents.

It is therefore all important that they shall have a plan in common, for if the mother pulls one way and the father another, it is hopeless to expect the child to have a clear conception of his duties or limitations of behaviour.

To arrive at this desired agreement, the parents should freely discuss views and methods *before* the time comes to apply them.

By reading and studying the question there should be no difficulty in reaching common ground. Definite decisions should be come to on the fundamentals of discipline, obedience, truth, courage, and the question of punishment.

All differences of opinion and arguments should be settled behind the scenes and, if some differences remain, a compromise should be reached; for it would be fatal to let your child realize that you did not think alike as to his treatment.

Two strong wills might conceivably clash on some points, but there must be a certain amount of give and take. The mother it is who is most with the child;

she really knows more about him than the father, whose presence is naturally limited to his free hours from business. He may thus form theories which are not very practical, although he might want to enforce them. He might, for instance, believe in the 'spare the rod and spoil the child' dictum.

The mother, on the other hand, might say, 'No, certainly not at this age, before he knows anything about responsibility. I believe in love and consistent behaviour being the only way, until he is much older.'

If the father be a wise man, he will give way to the mother as being the one most constantly with the child and having most to do with his training. At any rate an understanding must be arrived at, and then each must support the other and behave loyally and consistently in the child's presence. To have arguments or quarrels on any of these subjects in front of him would be absolutely fatal. He might be frightened for one thing, and he certainly would be embarrassed and his mind muddled. He might even take sides in his own mind, if not actively; and his feeling of love and trust in the two beings who loomed so big in his life might be undermined.

The parents then, being in agreement, what is to be the attitude towards the child?

You must be kind, sympathetic, patient, firm; and let love make you aim at the *ultimate good* and not the immediate satisfaction of your child.

You must start training him *from the first*, before that fighting spirit and 'will to win' have developed. To put off this duty means piling up troubles and

difficulties for the future, but, by beginning now, your task is comparatively easy.

Start off with *good habits*: those for bodily comfort and health, and the still more important ones of mental culture.

It is a common mistake to think that the inculcation of good habits, the exaction of obedience, the refusal to give way to a child's whim, is hard, cruel, or inhuman. It is nothing of the kind.

Any habit, once established, is easy to keep up. Then why not establish *good* ones from the start? For, rest assured, your child will form habits of one sort or another, whatever you do.

Obedience, always insisted upon, becomes much easier than disobedience.

Telling the truth, established early as a habit, remains a lifelong custom.

The refusal to indulge a child in a whim, which you consider to be detrimental or unwise, is no hardship or grievance if your habit is to be just and mean 'No!' when you say 'No!'. He so quickly learns that he realizes it is useless to cry, or beg and cajole you into giving way, if you are consistent in your attitude.

A child who is always 'given in to', and allowed to have his own way, is never satisfied; he is always wanting more, until he wants the moon, the unattainable. By the time this stage is reached, the refusal, which must come at some time, causes resentment and anger; he has a grievance, and maybe will 'get his own back' by doing some childish, outrageous deed for which he might get punished.

Punishment might prevent him doing that particu-

lar deed again, but it would only increase his resentment and the feeling that he had been ill used.

In addition to 'character', early training is responsible for the 'conscience' which your child will subsequently possess.

Conscience is very commonly thought to be an acquisition from outside, a kind of morality imported at some unknown time and age and obtained in some mysterious way. But it is really a habit of mind established by continuous and consistent training from the moment the child develops powers of perception.

A baby certainly has no conscience, but when a child of two or three flushes, stammers, and gives other evidence of 'shame', he has broken some good habit of love, obedience, or truthfulness, and knows that he has acted contrary to all his earliest impressions of what is 'right'. Conscience, therefore, is the accumulation of impressions of rules of conduct, registered and fixed in the deep consciousness, and absorbed, in part, even before speech is an accomplished fact.

If, therefore, a child is to have a clear-cut conscience in later life, and to know when a thing is 'good', he must have his first impressions clear-cut also, and not be confused by varying attitudes of behaviour on the part of his trainers.

This effort to start and maintain the child in a 'good' life does not mean that he is going to be 'soppy', a prig, or a 'namby-pamby'; nothing of the sort. The 'good' life will interfere with none of the joys, the sports, the adventures, or the social amenities of life, but on the contrary will lead to good conduct, joy,

courage, and usefulness and all those qualities which are universally admired. In seeking to know what is 'good', parents have the past history of the ages, the sayings of famous writers, the opinions of philosophers and divines, and the experience of ordinary people of common sense.

'In the multitude of counsel there is wisdom'—if you can find it; and the best way to do so is by reading and discussion.

It will often happen that your child will behave in a manner you do not understand. *There is always a reason for the unexpected.*

The fact is, he often wants to express himself and cannot. This inability will sometimes make him behave in a most extraordinary way and do most extraordinary things.

The child's mind must not be expected to act like the adult's. His subjective powers and capabilities of expression are very limited.

Imagine yourself at the age of fifteen being placed in your country's Cabinet, elected Prime Minister, and asked to make a speech! How horrified, how insignificant, small, weak, and muddled you would be. You would have one thing only clear in your mind: to run away! When you got outside, you would rush madly home and finish up with a weeping fit. In a sense, that is how a child feels under some circumstances. If you would understand him, put yourself in his place.

A common failing with parents, and especially the mother, is to repeat an order two or three times.

Now that is unwise. The very fact of repetition suggests to your child that you do not *expect* him to obey; it argues weakness, and he will not be slow to take advantage of it.

So give him sympathy, be patient and calm, and avoid hastiness, injustice, and temper. If you give an order, give it once, quietly, and he will obey.

If you have doubts about the meaning of any of his actions, ask yourself, 'What would I have done at his age in the same circumstances?'

Now let us suppose that a young mother, faced with the reality of a little child, and the problems involved in his upbringing, says to herself, 'I am sure I cannot take on the responsibility of training him. He is already too much for me; I get worried and anxious; I don't feel I can say "No!" when I know that I ought to; my temper varies, I scold him one minute and smother him with caresses another. When he gets "naughty" and disobedient, I get angry and slap him, and I know that I let him have too much of his own way. I feel that I ought not to be his trainer, for I know that I shall spoil him.'

If that be the conviction of a mother during the first year or two of her child's life, or even of a prospective mother, the problem resolves itself into two possible answers.

She may get her own 'character' trained or modified to the 'average', or, she can provide a substitute in the shape of a trained 'child's nurse'.

Such a state of mind as here depicted points to certain facts: she is 'fearful', has no self-confidence,

has not sufficient control of her emotions, is too self-conscious and introspective.

The causes lie in her own upbringing: she has been accustomed to have everything done for her in infancy, her courage has been suppressed, and she has been accustomed to do as she pleased; in a word, rather a 'spoilt' child.

To shirk the responsibility of training her own child would be an act of cowardice, but before deciding upon 'giving up', and running away from the life mapped out for her, she should consult a psychologist or psycho-analyst. He might, by analysing her juvenile 'inferiority complex', be able to reinstate her in her true self, and so improve her attitude towards life, that she might not only take up her burden, but become completely successful in her attempt.

If, however, the treatment failed, then it would be better to adopt the second alternative by getting a trained child's nurse; for that would be far wiser than running the risk of converting her offspring into a 'problem child'. If, however, she did this, she would have to make up her mind to leave the entire responsibility to the nurse, and not interfere or run contrary to that nurse's methods.

This leads us naturally to discuss the introduction of the *Third Party*.

More commonly than not, a mother must have help in her arduous duties at some stage in the rearing of a family. Much depends upon means, locality, social standing, and outside duties.

If a mother can afford to do so, it is better to have

help in a number of unimportant but tiring duties in early management, rather than get overtired and run the risk of getting irritable and 'not herself'. When a second child arrives and a nursery is established, it becomes imperative.

The trouble of being obliged to have assistance is the third party 'triangle' and its complications.

She may have, according to circumstances, a child's nurse, a nursemaid, a 'mother's help', or an unofficial relation. Whichever she decides upon, the greatest care is required in her selection.

The child's nurse may have been fully trained by one of those Institutions that specialize in the subject of child-nursing and child-culture. Their training is of a high standard. Such a nurse may be well educated in the ordinary sense, and be well instructed in the management of children from babyhood upwards; in their habits, their clothing, feeding, and exercise; in the recognition, if not treatment, of their minor ailments, and even in child psychology.

She may, indeed, have had preliminary training in a 'general' hospital or one specially for children. And, in addition, she may have had practical experience as a private nurse or mother. Such a curriculum would satisfy most mothers so long as she produced a diploma or certificate of efficiency from the Institution.

But there is one complex quality which the mother should satisfy herself upon before engaging such a one—her character: not so much the question of respectability as of temperament and temper. Is she sympathetic, patient, slow to anger, adaptable, re-

liable, truthful, of a bright and jolly disposition? Or, has she strong views, is she hard, a grumbler, or of a jealous disposition? These and other points will arise in the mind of a mother anxious to have the 'best' for her child.

Some of these qualities might not count for so much if she is to work under the mother herself, but if she is to have sole charge and responsibility, the mother needs to satisfy herself upon most of them.

If she is to take second place only, her qualifications should combine with loyalty, kindness, truthfulness, and good temper. No matter how clever the mother may be, or how clear-cut are her views, it may all be to no purpose if the two pull in opposite directions, or if the nurse pretends to agree with all she is told and acts in a different sense behind her back.

The mother may object to corporal punishment, and yet the nurse may smack the child from ill temper rather than from reason, and instil an early fear, the effects of which are out of all proportion to the seemingly trivial incident. She may be told definitely not to do a certain thing, and later on do that very thing as a bribe for good conduct.

One need not go too much into the possible deeds of cruelty, deception, inconsistency, and spoiling which may be perpetrated. That they do happen is certain, but it is also true that the majority of the class I am referring to are good, reliable, able women, who prove by results that they are successful child-trainers. The point is to choose deliberately, and only decide on permanent engagement when fully satisfied.

The nursemaid is generally selected from a humbler

class and of younger age. The qualities to be looked for are obedience, cleanliness, truthfulness, and affection for children. The simple, straightforward, robust girl is the best type. The clever and 'smart' may be very plausible, but often conceal vanity, deceit, and a romantic joy in reading novels where the Earl marries the parlour-maid. When this is the case, work and the child are inclined to be neglected.

Unless the mother can get a maid who is strongly recommended by a reliable friend, it is best to get one without previous experience, and then take a little trouble and patience in explaining her methods.

It occasionally happens that the mother wants neither nurse nor nursemaid, but often requires a few free hours in the day. It is then a good plan to get the help of an intelligent girl of one's own class, or a 'mother's help' to take the baby out for walks or play with him in the nursery.

Before proceeding farther on the subject of child-training, it will be as well to discuss the question of whether it is to be—

The only child or not? No doubt there are circumstances when it is wise to prevent more children arriving: extreme poverty, definite hereditary disease, some peculiarity in the mother by way of physical structure or illness which, in the doctor's opinion, would render another arrival especially dangerous.

Otherwise, there should be no such thing as a selected 'only child'. For one thing, were this the universal custom, nature's law of selection and survival of the fittest would be interfered with, and the existence of the race endangered.

Then so far as the child itself is concerned, 'only' children are so often spoilt and unhappy. The up-bringing of the first child is always in the nature of an experiment, and it is contrary to nature for a child to be always associated with adults.

There is no doubt that large families are the happiest and the most successful in fighting the battle of life. *They bring themselves up* and understand each other in a way that some parents never achieve.

Under ordinary circumstances, I think the ideal family is four, but if funds and nature permit, five or six are better. But certainly there should be at least *one* other.

If parents have decided on a multiple family, it should, if possible, be arranged that the *second* should follow before the first is past two years of age, partly because the household is already adapted for children and the atmosphere is favourable, but still more because the second would be a companion for his predecessor. To have long intervals is upsetting to all concerned.

An important reason against a long interval is the risk of causing jealousy with its attendant evils and mental disturbance to the older child, who up till now has had all the love, all the attention, and the entire possession of the nursery (if there be one) and his toys.

To avoid jealousy the mother should tell the first child that he is going to have a little baby brother or sister and get him thoroughly used to the idea. In this way he would look forward to having a companion and playfellow, and not be suddenly confronted with a *rival*.

It is very important to prevent the spirit of jealousy arising, because, although the child may not express it at the time, it may lie dormant for a while, gradually increasing in importance in the child's mind and breaking out subsequently in a perverted form. Many unexplained acts of cruelty or violence, sulkiness or bad temper, are due to this hidden development.

Parents, therefore, should be very careful never to hold up one child as an example to the other ; favours should be granted equally and disinterestedly, and, in the early days of the second, as much love and attention as possible should be given to the first.

In Victorian days it was thought immodest for a mother or any one else to talk about a future baby, and I suppose there are still a few women so afflicted by false modesty. In the present day the tendency is towards a more natural outlook on life, and there is no doubt that, when childbirth and other natural events are considered as a matter of routine and explained in early life by efficient teachers, the moral atmosphere will be all the purer.

It is always the mysterious and forbidden subjects that excite most interest in the child, as in the young adult ; and if that natural interest is not wisely guided from the first, the knowledge will be gained through other channels which, unfortunately, are contaminated, and lead to an unhealthy, unclean, and prurient mind.

CHAPTER V

EARLY CHILDHOOD (2)

THE NURSERY

WE have now arrived at the stage of growth when the child's little world begins to revolve in a larger orbit.

Every day new interests and new attainments are achieved. Communication has been established with the wonderful beings who loom so large on his limited horizon. Mother and nurse become his companions and trusted friends, and his father enters the charmed circle and becomes familiar with his interests. Strangers, even, begin to be recognized as separate entities with real names—'Uncle' or 'Auntie' generally; and animals become something more than painted pictures. Talking and walking have been achieved and the 'wanderlust' has developed. He has grown so strong and active that he resents checks to his movements. He wants to do as others do, and his parents, if they have not already done so, arrange for his playground:

The nursery. Among the poorer and labouring classes, the kitchen is the child's nursery, and although his presence gives his mother much joy, it also gives her plenty to do and think about. From his point of view it is an ideal place, with a fire always burning, its crackling flames leaping up the chimney, and the kettle singing and throwing out jets of steam. The table, almost beyond his reach, always has interesting operations in progress on its large surface; cups and saucers, teapot, spoons, knives, and forks, or pots and

pans adorn it, and basins with mysterious packages of flour, sugar, or salt, are all being juggled with by that wonderful person, mother, in the process of preparing the meal for the father or family, in which he, too, may take a part. Then there is the cat, dog, or canary to make friends with, or to treat as inferiors and order about. Pictures on the wall, perhaps a gramophone, and, in addition to all these, his own small collection of toys or dolls, and the stimulating visits of neighbours. Truly a little world in itself; it sounds almost ideal. But there are drawbacks. The risk of burning or setting himself on fire, of pulling the contents of the steaming kettle on to his small body, the possibility of his throwing the cat on to the fire to see what happens, the risk of upsetting the day's supply of milk or smashing an heirloom in the shape of a glass or china vase, and a hundred other tragedies. And greatest of all, the constant necessity of the mother's having to mind two things at once, with the result that she is constantly saying 'don't' do this, and 'don't' do that, followed by physical punishment or giving him a good 'talking to'.

This state of things in a woman, tired by her multifarious and never-ending duties, leads to irritability of temper, inconsistencies, bribings, and injustices. This state of mind, and the physical reproof accompanying it, leads very often to bad results in the child. He may get spoilt by punishments alternating with fussings and exuberant love, or he may develop a sense of grievance and inferiority which may tinge all his future life.

For those more fortunately placed, it is advisable

to have two nurseries, 'night' and 'day', both for convenience and health reasons. It is never advisable for one room to be constantly occupied; it needs not only thorough cleaning out but thorough airing, and that in addition to being well ventilated.

A night nursery being essentially for sleeping should, when possible, be placed in a quiet part of the house upstairs, and away from traffic. It needs none but essential furniture and decoration. The crib should have high railings to prevent the small child from tumbling out, and, when he is able to climb, a net should be spread over the top until he is old and strong enough to need no safe-guards.

The day-room, usually called *the nursery*, should be as large as possible, well ventilated, and have plenty of windows. The sunniest side of the house should be chosen, and when it can command interesting surroundings it should do so. It should have bright-coloured wall-paper or distemper, warm floor covering, but, preferably, be free from carpets and mats. Pictures and wall decorations are harmless but not necessary. That kind of decoration, so pleasing to the adult visitor, generally bores a child or causes that familiarity which breeds contempt or, at any rate, indifference.

If warmed by a fire, this should be strongly guarded, not by a loosely fitting contraption, but by one that hooks into fixed staples. A fire gives the best warmth and also acts as an efficient ventilator. Stoves, especially coke, are best avoided; there is risk of poisonous gases getting into the room. Radiators by central heating are permissible, but not the electric or gas

type, unless well guarded. The furniture should be tasteful but heavy: a good solid table and strong chairs not easily pulled over, and at an early stage a high stool for sitting at table during meals. One or two hassocks or humpies are useful. Stout cupboards capable of holding all the toys and loose articles should be put up, and some kind of tall-boy for housing clothes and cloths. Chests, however strong, are risky unless kept locked; children are fond of lifting lids to see what is inside, and a drop on to the fingers may mean broken bones.

Of course there are several other articles which could come in, but the essential requirements make for utility, safety, ventilation, warmth, light, and lots of room to run about in without danger.

Regular habits should be inculcated from the first; a definite 'getting up' and 'going to bed' time, regular washings and baths, regular, formal meals, at which the child should sit up to the table, which should be tidied first and then 'laid'. If he is too young to sit on a stool, a special low, untippable chair combined with its own little table should be used.

Meals. The essential ingredients of food have already been dealt with. As the baby passes into the child stage there is naturally more scope for variety, and by the age of three or four most things consumed by the adult members of the family can be given.

Up to school age there should be three meals a day, breakfast, dinner, and tea, divided by four-hourly intervals. If the rule previously suggested is observed, that is, that no food be given between meals, a child

will, if in good health, always be ready for his regular meal and enjoy it. By allowing proper intervals the stomach carries out its function as a digestive organ, passes the digested content into the small bowel, and has time for rest.

If fresh food is given an hour before the next meal, it happens that when that meal is taken there are two groups of food in the stomach in different stages of digestion. So, when the stomach empties itself, part of its content gets over-digested and part, probably, under-digested. At first, nothing untoward happens, but, if the habit be continued, there is likelihood of acidity or indigestion resulting, and either constipation or diarrhoea. Once these small ailments are started 'cures' are recommended: medicine for the acidity, and aperients for the constipation, and a vicious circle is likely to be established; and, unless the old rule is returned to, will remain. How much better then is prevention than cure!

It is thought cruel not to give a child something when he says 'I'm so hungry'. But it is much more cruel to set up digestive troubles. When extra food is asked for in this way, a drink of water will generally suffice.

Children will, quite naturally, eat most of what they like best. Sweet foods of all kinds, pretty and seductive cakes, sweet biscuits, especially when coated with pink sugar, cream-buns and other fascinating luxuries, will be eaten to any extent, if permitted. All these things are not essentials, and should be regarded as 'treats'.

Another type of food to be regulated is the 'sloppy'

and 'pappy' kind which, whatever the ingredients, requires no mastication, and is, therefore, 'bolted' into the stomach. This often causes the stomach to feel full before the proper amount of essential food has been partaken of; the appetite is prematurely appeased, with the result that the child becomes empty and really hungry before the next proper meal. The stomach digests best the food that has been properly masticated and mixed with the saliva. Milk is the exception, but at this age it should constitute only part of a meal.

Every meal, then, should consist principally of 'dry' food which requires mastication, and the liquid should consist of cold water. Sometimes milk should be given, as when the meal consists mostly of farinaceous material such as bread, rice, sago, &c.

As rough examples of meals:

Breakfast should consist of bread and butter *ad libitum*, an egg, an apple or part of one, green food in summer, such as lettuce or water-cress, and milk or milk and water to drink. For a change, porridge or quaker-oats once or twice a week, whole-meal bread, bread and milk once a week, and perhaps fish instead of the egg, once or twice a week.

Dinner should consist of meat or fish, vegetables, and pudding. Puddings should vary, being farinaceous one day, and perhaps a suet pudding with jam or treacle on another. Farinaceous puddings should be firm enough to require mastication. Fruit in season is healthful, and bread and butter may be had if asked for. Water in plenty, with lemon- or orange-juice added in hot weather.

Tea. Bread and butter *ad libitum*, with variations of 'milk-bread', whole-meal, toast, or scones. Plain cake, and sweetmeats at the end of the meal as a treat, and *limited*. Milk or milk and water as the liquid.

At some of these meals, soups, especially the vegetable kind, with bread, may be given occasionally for variety's sake.

A child will never eat too much at a meal if it is *plain* and has to be *masticated*. But if dainties and sweetmeats are allowed, without restraint, he will neglect the 'plain' for the 'fancy', and his nourishment and well-being will be affected. It is a good rule to apportion the 'treats' and put them on one side until the ordinary part of the meal is finished. If, after the sweetmeats, a child says, 'I'm so hungry', let him have as much more bread and butter as he likes, but no more sweetmeats. 'Sweets' or chocolates should be given at the end of a meal, *not at all hours of the day*.

If this habit of three regular meals a day of good, plain food be rigidly enforced *from the beginning*, you will find that the child will never ask for food at the wrong time.

Washing hands and mouth after a meal is usually necessary in the case of the tinies, but the habit of washing hands *before* a meal should be established early and continued as long as a child is at home.

Play, if supervised, should be at regular times, but ample opportunity should be given for the child to amuse himself in his own way. At such a time, *as little interference as possible* should take place: it is his *free* time. There should be any amount of fun and

laughter, and a sense of humour should be aimed at and encouraged.

Clothing in the nursery should be light and warm, and loose enough to allow perfect freedom of movement; nothing of a constricting nature should be worn round the waist.

Dolls and toys. Dolls should be encouraged and be representative of real people, animals, or birds. There is no cogent reason for providing freaks and monstrosities, except for the amusement of adult visitors. They are the expression of that adult failure to understand the child. Because something grotesque appeals to adults, they think it must necessarily appeal to the child, whereas everything is new and strange to him, and he can develop his own ideas on freaks when he has first appreciated the normal.

Little boys do not take so kindly to dolls as do little girls—the ‘mother’ instinct, some people aver, and it may be so. But, in either case, dolls become objects of affection and solicitude, so are worth encouraging from that point of view alone.

But there is another reason for this child-liking. As I have elsewhere stated, the child recognizes the superiority of his parents and nurses; he associates them in his baby mind with power and command. The doll is less powerful than himself: it is docile, never talks or does things of its own volition, but lies down when put down, sleeps till aroused, and is always there when wanted.

This is the first intimation to the child that power and command are relative; he feels more important,

and also, because of the doll's weakness and companionship, he develops a wish to mind it, protect it, and make it an object of affection. If a child wants to have his or her doll in bed to sleep with, by all means encourage the idea.

Man is so essentially a social being that even as a child he wants company, and, by encouraging this social instinct and the child's affection for its doll, you are helping it towards that greater love of others which is the most satisfying of all human expressions.

Toys. It is a well-known fact that the child with a shopful of toys in his nursery is no happier than the less-favoured child who only has his bits of string, pieces of wood or paper, and any other old odds and ends he can come across. When there is a plethora, his greatest joy is to break them and make use of some of their parts, like wheels and springs, much to the annoyance of the kind 'Auntie' who gave him that lovely engine.

Destructiveness is more or less common to every little boy and girl, but that is not naughtiness: it is his method of expressing his newly-acquired powers. But if he is given indestructible pieces of wood, e.g. bricks, he immediately tries his powers of constructiveness as his natural way of expressing himself. He begins to pile them up and make things, which he will promptly knock down again. This teaches him that if a thing is to stand up, and resist attempts at knocking it down, it must be built stronger, and, later on, if he has the material, such as the screws and fastenings of a 'Meccano' set, he will find pleasure in constructing something more durable.

From this it follows that it is useless giving little children expensive and intricate toys—they can come later. If, by chance, children are satisfied with beautiful and fragile toys and only ‘play’ with them, they are more likely to develop into people who prefer being amused, to finding their own interests and amusements. There is such an infinite variety of toys to be had nowadays that it is quite easy to get the kind adapted to the age of any child. Toys which teach form and colour and which can be used for construction are probably the best.

Special toys for pure amusement may also be purchased and used on occasion as a treat, but such as can be easily destroyed should generally be deferred to a later age when reason and understanding have further developed. Those things which stimulate initiative and the creative powers are the best, and perhaps the most satisfactory of all are paper and pencil, or chalks, and paints later on.

Sleep. Twelve hours of sleep at night-time should be the minimum aimed at for children up to four or five years of age, apart from the midday siesta.

One frequently hears of children being *afraid of the dark*. The natural child is never afraid of the dark; but, unfortunately, the idea of fear is too often *suggested* to him by a well-meaning mother or nurse asking, ‘Are you afraid of the dark, darling?’

Another and worse cause of such fear is induced by a stupid, thoughtless person’s threatening children with ‘putting them in a dark cupboard’ if they are naughty; or threatening them with ‘bogies’ in the

dark, 'if they make a noise and don't go to sleep at once'.

Either of these measures is a most wicked proceeding, as I have previously said, and thousands of children get fear from this cause so deeply ingrained that it remains with them for the whole of their childhood, or even through a lifetime. Such 'fear' may not be actually expressed by their using the term 'dark', because they would be afraid to mention the reason of their fear. To do so, would give their torturer away and mean further frightening. So it is expressed by other inhibitions which puzzle the parents and can only be explained, sometimes, by a very understanding person or a psychologist. At the very first hint of a child's being afraid of a darkroom, the mother should remain in the room for a little while, and get the child to move about in the dark, to do or get something in her presence, treating the whole matter as natural or amusing, not using the word 'dark' but rather talk about its being funny trying to find things 'without a light'.

If, unfortunately, the nurse or some other person has already imbued the child with real fear, the mother must get to the bottom of the problem and then explain that everything in the room is just the same as in daylight and that there are no such things as 'bogies': the unknown is always more terrifying than the reality.

If the truth is revealed that the fear has been implanted by any particular person, that person ought to be dismissed if in service, or, if a relation or friend, be prevented from further access to the child.

If the mother cannot allay the fear, the burning of a night-light may be adopted, but it is infinitely better if one can remove the fear by natural behaviour and reasoning, and if that fails, the advice of a psychologist should be sought. In addition to the twelve hours' sleep at night, children up to the age of five to seven years should be made to lie down in a quiet and darkened room for an hour before the midday meal, and sleep encouraged.

Punishment. If a child is brought up by its mother, or her deputy, for the first two or three years of its life in a proper manner, punishment should rarely, if ever, be needed.

A newly born child is, morally speaking, neutral. It has registered no teaching, experience, or knowledge, and it certainly does not inherit 'good' or 'evil' qualities. But, very rapidly, these influences begin to make themselves felt, and, as time goes on, he will become good or bad, docile or contrary, placid or emotional, show temper, or become shy or reticent, affectionate and happy—all according to his environment and personal influences.

Assuming that the mother is taking charge of him for his first year, or perhaps two, it is her duty to love him, first and foremost. That means that whatever she does for him, pleasant or painful, is essentially for his present and ultimate good. It is she who feeds, washes, and clothes him, attends to all his natural wants, and, as he gets more strength and understanding and wants to do things himself, it is she who must direct his energies into right channels. By her example

and consistent conduct he will grow up more and more into the pattern she has set herself to attain.

In this happy condition he will never *wilfully* do wrong. But that he will do wrong from the grown-up's point of view is absolutely certain. It is when these 'sins', from ignorance or want of understanding, are committed that the mother's trials begin.

To punish a child under such circumstances would be logically and morally wrong, and to appreciate the 'bad' deeds, she must, as I have already said, be constantly putting herself in his place and asking herself the question, 'Would not I have done the same thing with his limited knowledge of the adult's ideas of right and wrong?'

But if these delinquencies are not to be repeated, she must let him understand as well as she can that they *are* wrong things, and displeasing to her. She must make her own rules of conduct consistent, and not act according to her mood.

For example, he dashes a teacup on to the floor and is delighted with the crash. To-day she feels pleased with herself and the world, so she enjoys the incident as a joke and laughs with him. But to-morrow, when the same thing happens, perhaps she is tired, cross, irritable, and so, instead of seeing a joke sees a tragedy and says, 'Now, Baby, that's very naughty' and perhaps smacks him. Then, being sorry that she gave way to temper, she tries to make up for it by smothering him with love. But what does the child think? He is in a quandary; he does not understand why his mother laughed yesterday and is cross and punishing to-day. She has sown the first seed of mistrust. So, having

mapped out a scheme of training and management, she must realize above all things that she must be consistent.

It is a great thing being even-tempered, but many are inclined to moods and phases, and take no trouble to disguise them. If that be your failing, it is to your own and your child's interest to get to the root-causes of such neuroses and try to overcome them. Little incidents like the above do not matter very much really, so encourage an optimistic mood and, if you are suffering from an inferiority complex, substitute a constructive optimism for your ingrained grievance, that is, make up your mind to carry out something which will be a help to society, your fellow men and women. In the present instance, what better constructive object could you have than the training of a human being, your own, too, who must be an asset in the world's affairs some day, one who is to be 'good' in the best sense, and able to adapt himself to all the vicissitudes of a struggling world.

If you take this attitude, you will find it rarely necessary to scold or reprove him, still less to punish.

If you adopt a calm, quiet manner with him, and with others in his presence, his tendency will be to copy you. But if you are constantly reproofing him and saying, 'Don't do this', or 'Don't do that', he will become repressed or irritable. When you have to say 'Don't', say it quietly and explain why the command is issued. For, if it is a command, it should be implicitly obeyed; if it is *not* a command then you ought not to use the expression.

It is a mistake to pay too much attention to a child when he is beginning to run about and do things on

his own account ; keep a watchful eye on him so that he comes to no serious harm, but do not be *continually talking to, or interfering with him*.

A child learns best by observation and *doing*, not by instruction, and instead of always helping him in little matters, rather encourage him to *do them himself* and make him try and try again. To succeed in doing what is attempted is the greatest encouragement towards further endeavour, especially after repeated trials.

The great advantage of a nursery, arranged somewhat as I have described, is the freedom with which the child can run about, talk or shout, lift, carry, build, or play. Every minute so occupied is well spent in the process of body and mind building.

A child learns by experience, and one of the most potent teachers is pain. For instance, if he puts out his hand to stroke the teapot when the tea is made, you would naturally say, 'Better not touch that, darling, or you will burn your fingers'. A little later, the attraction of the bright metal is too much for him and he does touch it. The resulting pain may make him cry, or, remembering that he was forbidden, he may from very shame try to hide his feelings, but flush up and look very uncomfortable.

The mother, observing, might exclaim, 'Oh! you poor mite, did you burn your fingers? What a shame!' But, if she be wise, she will say nothing, or quietly observe, 'That's why I said you had better not touch it'. The lesson has been learned. And so in a number of small occurrences, where there is no danger, practical demonstrations are worth a hundred warnings: they are never forgotten.

When more serious pain results from misplaced confidence, the mother should be sympathetic, explain the mistake he has made, and then try to divert his mind from the immediate injury. If too much fuss is made, he begins to lay too much stress on the pain, as pain, and may find it a useful excuse if he wants extra love and sympathy, or to get his own way. A child should be encouraged to bear pain and be self-reliant, however young he may be.

If well-merited punishment *has* to be administered, either during the nursery period or later, it should always be *just*. And it should fit the crime. It may sometimes happen that a child does not readily respond to your command; here is another trial for the mother. It so often happens that the mother or her deputy gets annoyed at this and repeats the order: 'Now do as I tell you at once, you naughty boy!' That is the wrong method, and to say the same thing two or three times over is worse. There is probably a reason, good in his eyes, why he does not obey. Find that out before judging. So you say, 'You heard what I said, darling, why don't you do it?' The answer may be satisfactory, so you show that you understand and act accordingly.

But if he is daring you, and being perverse just to try his strength against yours, you *must not allow anything else to happen* until he has obeyed you; the stronger will must prevail, especially if it has justice on its side. When the victory is won, you will find that he will rarely attempt to go contrary to your orders in future.

The infliction of pain by physical punishment in such cases is not permissible, except on extremely rare

occasions. To my mind, corporal punishment is only justifiable when a child has inflicted pain *wilfully* upon another, and probably younger, child, or upon dumb animals. Again, the punishment should fit the crime, and the best way to make him realize what he has done to the other is to give him, if practicable, the same feeling of pain. But, before administering the punishment, the reason and justice of it should be explained to him.

Never punish in a fit of temper, but do it calmly and judicially. If it hurts you more than the child, that cannot be helped, it is for *his* good. Under such methods, a child would not be resentful, and no harm would be done to his soul.

It may happen sometimes that a child refuses to do something or take something that you ask of him. If there is an ulterior motive in his refusal, as there usually is, you should try to find out what that is. For instance, he refuses to take more than one piece of bread and butter at his tea, although you know he must be hungry after his walk, and is otherwise perfectly well. The motive is that he wants to get to the cake or sweetmeats. You say, 'You may have your cake now, if you like, but there will not be any more after you have had your one piece.' He eats his cake and, although obviously hungry, refuses to eat more bread and butter; so you advise him to eat more or he will be hungry in the night. He still declines, hoping to be bribed with more cake, and you tell him there will be no chance of anything more to eat after you have got up from the table. If he then eats, well and good, but if he still declines, and you have risen from the table, what then?

You must stick to your stated word; and, however much he begs for food, you must not give way and let him have it. Moderate starvation for one night will be very unpleasant but not harmful: he will have learnt his lesson. He will respect your firmness and not be so foolish again. But, give way for 'just this time', the whole battle will have to be fought over again, and he will be encouraged to defy you because of your temporary weakness.

These instances are typical of numerous other possible trials of strength; but remember you are fighting, not for your own exhibition of superior strength, but for your child's future character and well-being.

When punishment of any kind has to be administered, it is better, when practicable, to carry it out away from an audience. It is sufficient to punish for the specific wrongdoing, and not add to it the humiliation and loss of self-esteem engendered by the presence of witnesses to his mortification.

Punishment of any kind should never leave behind it a sense of shame, resentment, or a feeling of having been unjustly treated. Once administered, the 'crime' should be wiped off the slate and never referred to again. To 'shake' a child, to 'slap' him, to shut him up in a room alone, or to lock him in a cupboard, is savagery and gross mismanagement, and could never happen if the person in charge has learnt to control and manage herself.

The principles involved in the above remarks apply equally to a later stage when the father becomes a greater actor in the family drama of child-training.

CHAPTER VI

EARLY CHILDHOOD (3)

THE OUTER WORLD

HAVING dealt with most of the happenings incidental to the nursery, we come to the stage when the child, or children, takes another step up the ladder of social life. Hitherto, the parents, nurse, brother or sister, and an occasional visitor, have been the limit of contact with the human family.

It has been, and is still, a common custom to allow children of varying ages, according to the general convenience of the establishment and the parents' ideas on the subject, to visit the drawing-room after their evening meal, or to have their tea or other meals with the grown-ups in the dining-room.

This brings them into a different atmosphere and introduces them to people other than their own family: relations, friends, or strangers. If the child has been treated normally, and not fussed or scared about the company he is to encounter, he will soon adapt himself to his new environment—*if he be allowed time.*

The pity of it is that in spite of the mother's previous common-sense training, and her endeavour to bring up her children naturally, strangers only too often upset the domestic 'apple-cart'. Instead of giving the child time to look round, take stock, and get accustomed to his new surroundings, they 'rush' and overwhelm him, either by taking him up, kissing and hugging him, or making a series of fatuous

remarks as 'Oh! you darling, come and give me a kiss', or, 'Isn't he a love?', or 'What a beautiful child!'—all in chorus.

If he be frightened by this onslaught, and, quite justifiably, shows his fear or dislike by crying or running to his mother, they then start a series of 'baby-talk' exclamations—'Didums then' or something equally silly.

The mother is indeed placed in a difficult position. Her instinctive feeling is to fly upstairs with him, to get away from the storm; but this would only be putting off the evil day. Her best plan is to shelter him for a few minutes, explain to the company that he will settle down if given a little time, and start some fresh topic of conversation; with the mental reservation that in future she will be more discreet in her selection of guests until the child has become more accustomed to strangers.

Afterwards, she can explain to him that strangers are sometimes like that, but are perfectly harmless and mean well, and that he has certainly nothing to fear from them.

This habit of visitors rushing to do what they think is expected as 'the correct thing' should be regarded as an exhibition of bad manners, and be abolished, if children are to have a fair opportunity of getting used to a bigger world.

On the other hand, did these same strangers take no immediate notice, but go on talking in the ordinary manner, the child would gradually pass from the stage of surprise or suspicion into that of confidence and friendliness.

It often happens in the lives of little children that the doctor is the first stranger to be introduced to them. As a class doctors are tactful, and, if children have been properly trained, they usually make no trouble about his visit or examination of themselves. But if a child has been spoilt, the interview is often not only stormy, but disastrous.

Some mothers have a way of warning their child by saying, 'Now the doctor is coming to see what is the matter, so be good and don't get frightened.' The mere suggestion of fear is quite enough to alarm the child, and instead of being easy and natural in the doctor's genial presence, he sulks and won't answer questions or let anything be done to him.

The right method is for the mother to say, 'I think we must ask the doctor to come and see if he can help us', or something like that, *quite casually*, and make no further comment; treating the affair as a matter of course. But the result depends more on the previous training. Nurses have been known to use the doctor's name and his medicines as a threat in the case of spirited children, and needless to say 'interviews' are difficult under such stupid and cruel influences.

Later on, when he no longer regards strangers as ogres, and is able to carry on little conversations with them, he may also have learnt pieces of poetry or nursery rhymes. This is a stage when mothers are apt to lose their balance and common sense.

For a child to recite or even sing little songs to his mother or members of the family is one thing, but to do the same before strangers is another. Not that the recital is bad in itself, but the applause and notes of

exclamation following such a public exhibition of his attainments are too strong a wine for his child's head. He gets an exaggerated idea of his cleverness and importance, and regards subsequent approbation and flattery as a goal to be aimed at, and an end in itself, relegating the actual attainment to second place. He begins to like 'showing off', and if not checked, and the relative importance of the two aims explained to him, is in danger of becoming a little prig. And a prig is one of the types of the 'spoilt' child.

The mother, therefore, at this stage, should not encourage these displays.

Proper encouragement and approbation, however, should be accorded whenever any endeavour is made or success is achieved, but it should be reasonable and not so lavish as to make it appear that he has done something extraordinary. Encourage your child in every possible way, but do not make 'too much of a song about it'.

Meal-time in the dining-room affords another means for example and education. *Discipline*: the proper use of knife, fork, and spoon; the patient waiting between the intervals of courses, the polite wait until asked to have another helping, sitting still until every one else has finished before being allowed to 'get down' or 'get up', all small things in themselves, are the beginnings of good social behaviour, and practice in self-control.

Seeing that a child learns better by example than precept, it is very important that the parents and elders sitting at the same table should be meticulous in their behaviour, and should refrain from constant

‘Don’ts!’, encouraging rather by good-humoured demonstration.

Suggestion is the best method to adopt when a correction is needed. Constant negation leads to irritability and even opposition; but suggestion stimulates thought, and desire to emulate.

For instance, instead of saying, ‘Don’t hold your fork in that ugly way, child, it’s so rude!’ say rather, ‘I think, my dear, if you try to hold it this way, you will find it so much better’, he will probably try to do his best to copy you; but, in any case, do not *reprove* him for preferring his own way.

Suggestion should always aim at something desirable, and the very word ‘better’ conveys the idea of approbation; whereas ‘Don’t’ implies scolding and fault-finding—the most discouraging of all comments.

The meal, too, affords opportunity for social laughter, fun, and jokes, and, with progress of age and understanding, conversation.

Conversation at first is naturally conducted in short sentences, and consists largely of question and answer.

A child’s inquiring mind should never be damped. It may often become tedious, but tedium should never lead a parent into a hasty reproof and a command not to ask so many silly questions. Children’s questions never are silly, though they may appear so to the unthinking adult.

As I have said more than once, to understand a child’s mind you must put yourself in his place, remembering that his mouldable, wax-like brain is as yet only beginning to register impressions and think, and he wants to fill up the huge blank.

As he grows older, I admit that some of his questions are very difficult to answer ; he has not yet been 'crammed' and moulded by tradition—fortunately—therefore they are often original and would take even a learned professor some time to evolve a satisfactory reply.

But you should answer to the best of your ability ; never say, 'Oh, I don't know, don't bother me with such conundrums' : say, rather, that you will try to find out, or refer him to some one who knows.

You must remember that all his five senses are avid for mental food, as his stomach and body are for physical sustenance and growth.

It is at this stage that a child's questions may give you the opportunity of explaining some subjects which it would be very difficult to initiate under ordinary circumstances. For instance, *sex questions*, if treated naturally and answered as you would any other question, give a child knowledge of this subject at an innocent period of his life, when he would take it in the same spirit as he would take your explanation of why water runs downhill. Put him off, and you excite his curiosity, and he will try to find out the answer in his own way, or wait until some other less-desirable person should enlighten him.

Parents are inclined, thanks to their *own upbringing*, to shirk the matter of sex altogether, hoping that some one else will take on the responsibility later on.

The longer the subject is deferred, the more difficult it becomes. If, however, the matter is treated naturally at an early age, it does not dwell in the child's mind

as anything more interesting than the functions of his mouth, nose, or eyes.

When small children are taken out walking, observant as they usually are, they rarely comment on the sexual organs of animals, although they are obvious enough; they are taken for granted like the rest of their bodies.

When children of both sexes are bathed at the same time, they rarely, if ever, comment on the differences of their sexual organs. If they do, they should at once be told that that is one of the differences between a boy and a girl, and told easily and naturally, without adopting a subdued and depreciatory manner. They then think no more of the matter than they do of their father's having a moustache and wearing trousers, and their mother's having a hairless face and wearing dresses.

When a small boy is having his bath he will often, quite unconsciously, play with his peter. But what does his mother or nurse usually do?—snatch his hand away and say, 'Don't do that, it's naughty!'

The inhibition immediately establishes an interest in that part which never would have been evoked by his own thoughts. He won't do it again or say anything about it in your presence, but he will compare notes with other boys some day and, time having magnified the importance of his secret interest, he will readily absorb any information which might easily be of a depraved character. His mind then becomes poisoned and excited to further inquiry, so that in the end the early sex *repression* may become sex *perversion*.

If a child of either sex asks its mother or nurse where it came from or where the new baby came from, it should be told that it came from inside its mother's body.

The matter would probably go no farther; he would be satisfied, and his lack of knowledge as to details would prevent any further inquiry; he would take the fact as a natural one. But if he is told some silly story about storks or cabbage-patches, he will listen, and perhaps believe, and go and hunt; but when he learnt the truth later on it would come as a shock, and he would realize that he had not been told the truth; and 'Why?' That would be a question he would find the answer to later on, and then probably from others with prurient minds.

On one occasion as the nurse was seeing me out of the house where I had attended a successful confinement, a small boy approached and said, 'What's that bag for?' 'Oh,' said the nurse, 'that's the bag the doctor brought the new baby in!' 'No, it isn't,' said the little chap, 'because I heard it cry before the doctor came.'

Children are not the little fools some people think them.

Another thing a mother should certainly do at a later stage is to warn her girl of impending monthly crises. Menstruation, coming as a surprise, is a shock to many, but if it has been spoken of beforehand as a natural occurrence, then, like everything else openly discussed, is taken as a matter of course. There is no reason, also, why a mother should not explain that

the flow comes from the womb, and that that organ is where babies grow in married women.

The child that grows up with repressed or perverted sexual ideas is generally unhappy, and the fact of having a secret on his mind leads to compensatory or diverted states, such as shyness, secretiveness, and deception. Table conversations on these and a hundred subjects make the finest of teaching occasions.

Parents should fight against the old taboos about certain topics disallowed at table conversations. To the pure all things are pure, and children will satisfy their curiosity somehow or other.

No doubt sometimes very unsavoury and objectionable subjects are inquired about, and considerable tact is required in answering some very pertinent questions; but that they should be answered while the subject is on the *tapis*, I have no doubt, and parents must do their best to explain if and why they are objectionable. To say simply, 'Oh, we don't talk about that sort of thing at the table' is not enough. But, armed with the clearly stated explanation by father and mother, whom they implicitly believe, they will not get any morbid curiosity from statements made by others in whom they have not the same confidence.

I do not wish it to be inferred that conversation, or rather answers to questions, is to be the only means of encouraging knowledge. Frequently the opportunity arises in these talks of making children find out things for themselves, by reading (when old enough) or by personal observation on a hundred subjects or objects capable of demonstration—for

instance, the musical sound produced by a silver fork dropping on the floor, 'Why?'—and so on.

Again, owing to the child's keen powers of observation, it is necessary that parents should behave towards each other as friends, even if they have some differences of opinions or interests. If an argument arises, it should be conducted on courteous and chivalrous lines, not in a bickering or sarcastic manner.

Conducted in the right spirit, argument teaches the child that there are two sides to a question, and such things as 'absolute certainties' are open to doubt.

But such arguments should never be concerning the child himself, his appearance, his behaviour, his dieting, or any other personal matter. Such debates should be carried on in private and the parents should have, as I have said before, an agreement as to the line to be pursued in the management and instruction of their children.

Another very important matter is that when one parent corrects or suggests to the child a certain line of conduct, the other should not 'butt in'—agreement should be tacitly understood. But for the other parent to follow up the first with further correction or a sermon has a bad moral effect on the child; he feels 'squashed', reasonably so, and gets a vague idea that he is being bullied and that his parents are not playing the game. The overdoing of correction defeats itself, for the subsequent 'squashed' feeling upsets the logical sequence of his thoughts and prevents him from getting the true meaning of the correction.

If a child has, unfortunately, developed some fear

or shyness, in spite of his apparently perfect training, meal-time, with a visitor or two, affords the chance of minimizing or curing that unhappy state, by encouraging him to express himself, and familiarizing him with persons other than his own family.

Opportunities are constantly occurring of bringing up such subjects, among other things, as love, not in the sexual sense so much as in the universal, *social* sense. By listening to elderly conversation about other people, whether relations, friends, nationals, or foreigners, the child will quickly sense the atmosphere in which such conversation is conducted: whether generous and suggesting universal goodwill, or antagonistic and vindictive; so it will be wise to adopt a calm, fair, and reasonable style, even if you cannot bring your love and goodwill into prominence.

The giving of pleasure to others should be inculcated as early as possible; the generous spirit of seeing good in other people even when their actions seem to belie them, and the kindness which makes one hate to hurt another's feelings, can all be introduced during these table conversations.

Then, *moral courage*, that will to do right for right's sake and stand up for principles in spite of difficulties and 'lions' in the path, in spite of laughter or taunt; that hatred of oppression and injustice and love of fair play; *physical courage*, too, which will bear pain and defy punishment rather than yield to an opposing evil; *independence and self-reliance*, that proper pride in one's own ability to do things, rather than admit weakness and have things done for one; and, lastly, that *adjustment to one's social environment*, whatever

or wherever that may be, the recognition that we are members of a family, a group, a nation, or humanity itself—those qualities which should constitute the goal in life can all be instilled by encouragement here, a word or two there, action, comment on topical events, all in little bits spread over a long course. Far better this way than by sermons, lectures, ‘teachings’, which would be irksome and would in all probability fall on deaf ears. But, taken in ‘drop-doses’, the good medicine or mental food would be absorbed and assimilated by the growing child’s ego.

Finally, encourage *unselfishness*, the giving way to others in small matters that don’t outrage right principles, and the doing of things which are his duty even if he ‘doesn’t want to’.

To exercise these essentially social qualities, other children of about his own age should be invited to share his meals and his playground. The fact of their being his guests is sufficient excuse for any politeness or self-abnegation.

This attitude towards life, so far from making him soft and weak, will make him courageous and strong, and give him that inward feeling of satisfaction which the doing of good deeds supplies: that is, if his parents do not regard the doing of them as something phenomenal and superior, but as the logical result of good social training and behaviour.

He will get plenty of opportunities of cultivating the pugilistic side of his character later on, at school or in the world, where he will meet with contempt, brutality, injustice, and attempts on the part of his fellows to make him do dirty, mean, or bad actions.

Walks and talks. To take an intelligent child out for a walk is one of the most entertaining and delightful of experiences. If he is of an inquiring mind, and few children are not, he will supply all the incentive to interesting conversation. Nothing comes amiss to his powers of observation, and the adult is often surprised into the exclamation, 'Now why did *I* never think of that before?' He is picking up knowledge and asking for information all the time, and his companion will find that education is coming to them both.

To answer questions provokes thought, or should do so, if the child is to be satisfied, and not be put off by prevarication: a wrong principle to cultivate. If parents find it difficult to answer some of his inquiries, let them make this the reason for acquainting themselves with general knowledge on those subjects most likely to interest him.

There are any amount of books which provide such information, and will afford you the double pleasure of acquiring and imparting knowledge at the same time. I remember, before I could read, seeing a little book containing explanations of a hundred simple happenings of daily life, with a graphic picture to each item: Why a bowled hoop did not tumble over, while a still hoop did, and a picture of a small boy of my own age running alongside and striking his hoop with a stick. I enjoyed the picture, and my mother explained the text.

Some such simple, illustrated book is invaluable, too, in interesting a child to get on with his reading, instead of being taught the art by a weary repetition

of the same word. Many children, having once acquired knowledge of the alphabet, will teach themselves to read in this way.

If the walk is confined to town, education is limited by the necessity of minding where he is going and avoiding collisions with other people, dogs, or vehicles, but he learns the rule of the road and the advantage of a polite 'give and take' with other users of the pavement.

But, apart from behaviour, he picks up knowledge in observing wheels going round, flags waving in the breeze, lights shining from standards or from the lamps of motor-cars, the habits of dogs and a few other animals, and the annoyance caused by nurse-maids who wheel their prams in the centre of the pavement. There is always something for an enterprising teacher to comment upon.

The country, on the other hand, affords untold opportunities for notice and inquiry. If the parent is one who sees 'books in the running brooks, sermons in stones, and good in everything', the child will have a most delightful time.

The game of 'spotting' various trees and plants, with or without their leaves; the recognition of the animals, horses, donkeys, pigs, cows, sheep, dogs, and cats; the appreciation of birds, their song, flight, and appearance; the ploughed field and the waving corn; the farm-hands ploughing, sowing, weeding, or hoeing. Then the lie of the land, hills and dales, little streams with floating matter being carried down towards the sea, or the smooth pebbles worn by their constant friction and movement in the water; the hedges with

their leaves, berries, or bloom, or perhaps containing a bird's nest with speckly blue eggs; and a thousand other objects for simple exposition—not forgetting 'the sailing clouds with showers for the thirsty ground, the sun, the light and shade, and the beauty all around'.

A child brought up in this way, by practical demonstration and friendly discussion, is far better educated at the age of five or six than one who has been taught at any conventional school at the age of eight or nine. In addition, by being brought into contact with nature, he develops a big, open mind, and acquires a lasting interest that may lead to a vocation in life, or a hobby that will solace him in old age.

Religion is one of the biggest problems of to-day, as it has been since sections of mankind attained to any degree of civilization. Indeed it has played a, if not the, most prominent part in regulating that state of change which we call progress.

Religion is defined in Funk and Wagnall's dictionary as 'a belief binding the spiritual nature of a man to a supernatural being, as involving a feeling of dependence and responsibility, together with feelings and practices which naturally flow from such a belief'.

Assuming that we believe in, and understand what is meant by, the 'spiritual' nature of a man, we are immediately confronted with the difficulty of defining a 'supernatural' being. We do not yet completely understand nature, so the *supernatural* must be still more above our understanding.

In Christian countries we say that by 'Nature' we of course mean God, the God of the Bible. Then we

want to know which God: the God of the Old Testament who was the All-Powerful Creator who, because His first man, Adam, was tempted by the first woman and partook of the fruit of the forbidden 'tree of knowledge of good and evil', condemned the whole race of mankind to a life of struggle, hate, fear, and torment; who selected one small race of men for His 'Chosen People', exacting from them implicit obedience and offerings of 'burnt sacrifices' if they were to rely upon Him in subduing their enemies? Or, the God of the New Testament, the God of Love, who, by the 'miraculous conception' of Jesus Christ, offered through Him forgiveness and eternal life to all who should believe?

As technical Christians we are asked, not only to believe that Jesus Christ was miraculously conceived of a virgin as the Son of God; that He was sacrificed and crucified unto death and triumphed over all known natural law by coming to life again and 'ascended into heaven', but that, failing belief in these 'supernatural' happenings, the rest of mankind is damned eternally, even to the new-born babe who has not been signed with a sign of the cross.

We need not go into the question of the other religions of the world, the thousand different beliefs of primitive tribes, the much older, great religions of Confucius or Buddha, or the more recent teachings of Mahomet, which embrace many more millions of the world's population than does Christianity.

If you, the parents, implicitly believe the *dogmatic* teachings of any *Christian Church* (and they, alas, are very many, and divided) which include these beliefs,

then, as a matter of conscience, you would feel impelled to train, or cause your child to be trained, in the light of such belief.

But if you have any doubts, if you are indifferent, or if you think it would be more reasonable and sensible to leave such training or teaching to an age when he can think more for himself and understand the implications of such teaching, then I am quite sure that the subject of religion should be left alone, or, better still, be treated like any other subject of human interest, until he is able to take the matter up at a later and more suitable period.

What is Truth?—we all want to know! But how can one reach anywhere near the truth if one is trammelled from infancy by hide-bound conventions and grooves, rigid dogmas and inherited beliefs that actually *forbid doubt* and questioning, because ‘we are told not to do so in the Bible’.

If, when a child grows up, he can understand, sift evidence, and read any book in the world with an unbiased mind, he will then be far more likely to appraise the Bible at its proper value, as a physical and spiritual history of a remarkable race, and deduce from it what he would consider a proper line of conduct concerning it.

What does the usual ‘teaching’ of religion amount to?

God, Jesus Christ, heaven and hell (with eternal life in one of those hypothetical regions), are all spoken of over and over again with weary repetition and in a specially intoned voice, and a ‘taken for granted’

manner. Little prayers, and even the Lord's Prayer, are repeated so frequently and at such a pace that their meaning and true purport are never suspected—they become just so many slogans, and meaningless repetitions, just as all parrot-like recitations of songs and sayings do. If, by chance, a child does think about them and ask questions, who can give him full and true answers? If the great minds of the day cannot, how can the average individual?

But if you believe that the life of Jesus Christ was the most perfect ever lived, and his teachings as exemplified in the Sermon on the Mount contain all that is nearest to civilized man's conception of what is good and right, then you have something understandable to deal with, and can gradually instil those principles into your child's life—by example rather than precept.

There is no dogma to worry about in this method, but by it you will help to form such a character as will be most likely to lead to a happy life.

We English are essentially a practical race, but we love tradition to such an extent that new facts and ideas are assimilated very slowly. When the rest of Europe has become rationalist in its religion, we shall wake up to the possibilities of that aspect, perhaps, and begin to take in the implications of that big experiment made by Russia in its clean sweep of traditional and conventional religion; and with our practical minds set to work and construct a New Religion, free from dogmas, myths, and anomalies, that all men may sanction and act upon—then, war itself may be no more.

The obvious answer of parents to these suggestions is: 'Yes, that is all very well, but assume that we act this way, and keep back teaching of religion. At, say, seven or eight years of age we send him to a preparatory school where he is, generally, expected to kneel down at his bed-side and "say his prayers". He may have a "chapel" to attend, and certainly on Sundays he will have to attend "Divine" service and listen to sermons.

'At twelve to fourteen he will go to a public school where prayers are "said" or "chapel" attended daily, and church or chapel on Sundays, and so on.

'Our children will quickly reveal the fact that they are little ignoramuses regarding religion, prayers, formulae, and services, and will be dubbed heathens and sneered at for their upbringing. They will have to appear as little humbugs and fall in with the, to them, startling beliefs expressed, or they will have to try to fight it out and have, in common parlance, a "hell of a time"!'

The answer to these logical statements is almost as difficult as the original question.

If we could change the traditions or beliefs of the teachers, the question would not arise; but that could only be done by revolutionary methods of excision, an impracticable operation in this country, at any rate. *That change* can only come about gradually as public opinion advances and clears; but that it will come I believe there can be no doubt.

In the meantime the change must come from below, and you, by your very acceptance of the possibility of sending your children to school with unbiased minds,

will help on the good cause by training the school-masters of the future.

To make it easier for your children, I suggest that you take the alternative to complete neglect of religious teaching, that is, treat the Bible with the respect due to the world's oldest book and history of a remarkable people.

Point out the definite and progressive periods of God-worship into which it is divided, and explain that half the world is in perplexity as to its interpretation. That some people, from want of sufficient study, perhaps, regard it as a fairy-tale ; some as true history regarding certain events in an isolated part of the world ; some as a book of wise laws, rules of conduct, poetry, and beautiful literature ; whereas others actually believe in it as the whole truth, inspired by God : in the Supreme Being as a glorified man, in Jesus Christ as a supernatural man, in heaven as an unknown 'place' where God and Jesus dwell and where all those who believe in these statements will pass in spirit form to an eternal life, spending that life in perpetual worship and praise of God ; and in hell as a place of everlasting torment for unbelievers.

Point out that the mass who believe these things are divided into numerous Churches and sects, each believing that theirs is the only true form of belief and worship, but that all of them have a certain ritual of praying, praising, singing, attendance at some public place of worship, baptism by water with various signs and symbols, particularly the 'cross', which give the entrée to their particular sect.

That at school they will be confronted with these

forms and ceremonies, and will probably be regarded as members of the Church of England (for instance), and so they must not be surprised if they are expected to conform to the rules.

And without doubt I believe that is the best line to take for yourselves and your children, if at the same time you advise them to keep an open mind and reserve all opinions and judgement for a later period in their lives, when they have more knowledge, and can form and stick to their own opinions.

Personally, I believe that religion of some kind is necessary for man's bettering. It gives him an incentive in life, and acts as an ever-beckoning hand towards the peak of higher endeavour—but it must not be founded on fear, fairy-tales, myths, or dogmas, but on a rational understanding of what the individual worships.

CHAPTER VII

CHILDHOOD

THE SCHOOL AGE

The first school. We come to a period when parents discuss the question of the first school.

‘At what age’, you ask your friends, ‘would you send your child to his first school?’

The answers would probably be various: no two people think alike. Before giving their opinions, they would want to know what kind of school you had in mind; and that is an important point.

At the present time this matter of school and school education is the subject of much argument, correspondence, and book-writing. Never were there so many conflicting opinions or so many protagonists for some particular scheme which, in the opinion of the author, is *the* method.

If you, as parents, have discussed and studied the matter, you may have already decided what course to pursue; but if you have an open mind and seek help, then the following remarks may appeal to you.

Were this question not so much ‘in the air’ you would probably not consider it until your child had reached the age of seven or eight; but there certainly is a preponderating opinion that a child should commence school at a much earlier period, say three or four years.

In deciding the age so much depends on home conditions. If you, the mother, have plenty of means and free time, have all necessary help in the house, are

happy with your child and your child is happy with you; if you have average intelligence and can keep him interested throughout the day; if he also is possessed of good health and average intelligence for his years; and if you can provide him with companions of his own age—then there is no *necessity* to send him to any school, so long as these conditions obtain, before he is seven or eight years of age: little children *educate themselves*.

If, on the other hand, from the arrival of another baby, or from some other cause, you cannot give him sufficient time; if you are tired, irritable, uninterested, or if you feel you are not capable of interesting him and keeping him happy—then, after the age of two, the sooner you send him to a school for children of his age, a pre-kindergarten or kindergarten, the better.

The necessity of a happy home is more important in the interests of the child than anything else, and if by going to school at this earlier age such happiness can be retained, then you will have done the right thing in sending him.

Children at these little schools are almost always happy, and happiness is the test question when you are in doubt.

The advantages claimed by these schools are many.

I have referred more than once to the fact that man is essentially a social animal, and from babyhood upwards he likes company—it amounts to an instinct. Such schools satisfy that want, and are attended by both sexes.

Secondly, discipline is acquired, not by harshness or cruelty, but by mass-influence. Going to school,

and doing certain things there at regular hours, introduces the idea of punctuality. This may not be enforced, but *one* does it because *all* do it. The mistress says, 'Stand up children!' *one* does so, because *all* do; and so obedience comes easily and naturally.

Thirdly, the children are given such things to do as interest them.

By attempting to model in plasticine, for instance, those little hands and fingers which are always itching to be used, acquire dexterity, and still more it gives them the opportunity of self-expression, and the knowledge that they *can do* things. Other occupations, such as the first steps towards lettering, drawing, or painting, have similar results.

Fourthly, play-time, when all enter into fun and exercise in the spirit of co-operation, imbues them with the idea of fair play, give and take; and an aggressive attitude, which means licence at the expense of another's freedom, is promptly checked by children of the offender's own age.

Fifthly, it makes easier that first separation from the mother and the home. At first the time at school may seem long, but it is not so long as to become tedious, and when it is over he has the daily happiness of returning. Separation has to come at some time, and it is better when it is gradual and at an early age. When it first occurs at, say, the age of seven or eight after a 'lifetime' of mother's company and mother's love, the sudden break is often a shock to both. By this earlier daily school method the road is already paved, and the real 'going to school' is made less of a tragedy.

But do not lessen your love or interest in him, or let his interest in telling you all about himself be thwarted. Listen to all his little stories and adventures, and let him see you really want to know about his work and his play and his school-fellows, and that your love has not grown less. A child must have love in early years if he is to be happy.

It is so easy to lose interest in those little things that mean so much to the child, to put him off his enthusiasms by saying, 'Now run off to the nursery and tell me all about it another time.' That 'other time' has a way of getting postponed to still later times, until he sees that you 'don't care', and find his interests a bother. Then he withdraws into himself and possibly harbours resentment and compares you unfavourably with Miss White the governess.

Rather, encourage him and keep in touch with his life; it is just as important at this early stage as it is later on when he goes to a more advanced school: break the habit of interest *now*, and you will find it very difficult to pick it up again later on.

It is well worth while, also, to keep in touch with his schoolmistress. You will learn much, and find it so much easier to understand her methods, and, incidentally, you will appreciate many little happenings and changes in the child which otherwise you might find it hard to understand.

It is as well to be cautious about believing all the little tales your child may bring home, and, still more, being tempted into giving vent to anger or annoyance against school or pupils until you have investigated any evil-sounding story.

Don't side with your child *because* he is your child, but judge fairly after hearing both sides ; even then keep your opinions and feelings to yourself. If it is a matter of another child treating him badly, tell him to be brave and fight his own battles. The sooner he develops self-reliance the better. By petting him and making yourself his champion you will encourage his sense of physical inferiority and mental dependence ; and even at this very early age that state of mind would be likely to increase and become a bad handicap in his after life. Make him courageous *now*, and you may be certain that he will grow up to be a strong man.

The governess. It may so happen that even when there is only one child, it is impossible or inconvenient to send him to a school ; where the home is in the country or the institution is too far away ; or, when there are two or three children under the age of five or six, it may, from various domestic or other reasons, be equally inconvenient in a town.

Under these circumstances, where funds and accommodation permit, it may be advisable to procure a governess.

In her selection, character should count far above scholastic attainments. In her position of authority and constant companionship, it is easy for her to mar, consciously or unconsciously, the whole future of the lives of her protégés. It is therefore incumbent on the mother (or guardian) to use the greatest care in her appointment.

If possible, she should be of one's own class, young enough to be a playmate as well as instructress. She should above all things be good-tempered, kindly, and

sympathetic; not silly and vain, nor yet dull and severe. One possessed of the capability of educating rather than teaching, able to answer questions simply without prevarication or irritability, and possessed of common sense, loyalty, and truthfulness: that is the type to be *aimed* at.

It is very important that mother and governess should pull together; therefore, the former should explain her own ideals, methods, and beliefs, and inquire if the latter affects any fads or 'isms which, in her opinion, would clash with her own views, and lead to muddle and distraction in the children's minds.

Especially should she warn her in the matter of punishment and the instilling of fear.

The governess should, for preference, know something about kindergarten methods, modelling, drawing or painting, children's drill and games; and teach reading and writing.

But the mother should let her understand that she does not want the teaching of reading, writing, and arithmetic enforced as dreary lessons. There is ample time later on for that kind of mechanical instruction, and children who are kept interested and happy, and educated by the method of observation, questions, and answers, very rapidly acquire the conventional methods at school, where mass-influence is far more compelling than any 'telling'.

To get the paragon described above would probably prove a difficult task, but any amount of care and trouble is worth while in making the selection of one who is, in more ways than one, to take the mother's place at an age which is the most impressionable.

Tutors are engaged on such rare occasions, and then generally for a child that is in some way abnormal, that I need only say that their character and disposition is equally important with that of the governess ; and their appointment would probably be under medical advice.

The next step. Your child having reached the age of, say, eight, you will once more be faced with the problem of *where* to carry on, or modify, the preliminary education he has received at the hands of the governess or kindergarten.

The road of 'education' has reached the first parting of the ways. The one on the right (we will say) leads to the day-school of the 'grammar' type ; the one on the left to the preparatory (or 'junior' for girls) and public schools (high school for girls). But, a little way along the left road a lane leads off to the 'special' schools.

Whether you decide upon the right or the left will depend upon several things : money, tradition, social position, or the opinions you have formed upon the best method of education and your belief in the mixture of different social classes in order to do away with 'class' distinctions, tradition, and privilege.

If your means, social standing, and tradition point definitely to a public school and university career for your boy, or high social position for your girl, then you must take the road to the left, via the preparatory (or junior) school.

The grammar school is essentially a middle-class day-school. Consequently, boy or girl keeps in close touch with parents, family, and home during the remainder of their school years—with the exception

of those few who obtain scholarships or bursaries which lead to the university. The 'middle' classes are hard to define, perhaps, but one may say that they range from the clerk and small shopkeeper to the learned professions.

But children of these do not constitute the total of the grammar school. Boys or girls from the council schools, children of folk in a humbler station than the clerk, may, by obtaining certain scholarships or certificates, be sent in to join the ranks.

On the other hand, people who might undoubtedly claim to belong to the 'upper' classes, do, because of reduced financial circumstances, send their children. Many professional people, too, who would normally aim at the public school and university, send their children for the same reason—economy.

The great expense of a public-school education is often a terrible strain on parents of only moderate means. My advice to hesitating parents is, if means are ample and social position justifies it, send your children to a public school. If not, don't hesitate for a moment; send them to the grammar school.

You need not have fears regarding the 'mixed' character of the boys or girls. At eight years of age, if a child has been well home-trained and is still in touch with home influences, *no class* of boy or girl, good or bad, exalted or humble, will affect his basic character, which has already been formed. Rather, will he get an insight to sides of life that would be lost to him in more classic schools. This 'liberal' education to a right-minded boy or girl is an invaluable asset in later life, when they may have to rub shoulders

with 'all sorts', form opinions of character and behaviour, and maybe become 'leaders' in the world.

The education in a grammar school is of a high standard under highly qualified masters, and, speaking generally, more 'practical' than the public-school variety.

By its means boy or girl may aspire to the highest honours; but for the majority, when he or she has finished there, *school life* is over; and occupation has to be sought or a 'job' found.

If, on the other hand, you take the other road, you have to decide whether to keep to the main (or conventional) or take to that branch, the lane to 'special' schools.

A few years ago decision was rendered easy by following strict convention. To-day, however, there is a battle raging on this period of training: the conventional preparatory, or the modern 'mixed', 'special', 'free', or 'problem' schools?

Some of these latter are conducted by thoughtful, clever people who have original ideas; and they are nearly all 'boarding' schools. Those taking 'day' children are practically all of the conventional pattern.

Which is it to be, the main road or the lane?

If you, later on, have a public-school career in view for your child, it is almost essential that he should go to a preparatory school first. But there may be exceptions.

If you have studied the subject, read books, articles, and pamphlets on the various 'special' schemes and come to the conclusion that for *your* boy or girl one of these is likely to be most suitable, well and good.

If you have not, but have an open mind and possess an 'average' child, then the following remarks may help you.

My view is that, except for unusual cases, you should follow the main road and send him or her to a conventional *preparatory school* (or junior school). I do not suggest this because I think the conventional school is perfect; far from it. But the protagonists of 'special' methods of a dozen varieties cannot *all* be right.

Which, if any, is the right one?

At present, no one can say. The accumulated experience of any one of them, in my opinion, is not long enough, or convincing enough, to influence me in their favour for the *average* child. But I admit that, for a certain type of boy or girl, any one of these may be just the place; but that is a different matter.

If you have thought deeply about the matter, have come to a decision, and have the courage of your opinion to send him to a 'special' school, you will probably not be doing wrong.

In time, public opinion will be formed, possibly, in favour of some other than the present conventional method, and strong-minded people like yourselves will have helped to form that opinion. One should always be on the outlook for improvement and progress and the 'best' of everything, but one wants also to be wary of making a change for the sake of change only, rather than for true advancement.

Unless you know the methods of these 'special' schools very thoroughly, and the principals sufficiently well to appreciate their characters and beliefs, you

may find, too late, that some of your dearest convictions have been outraged.

There are many people beside school authorities who run down the conventional school: it is out of date, does not give boys and girls sufficient freedom, establishes discipline and obedience by authority supported by force and physical punishment, and by these means implants fear and deception. Its method of instruction, they say, is too mechanical and uninteresting and fails to get the best out of the pupils. Individualism is discouraged and character forming is neglected. By forcing the pace in the classics, mathematics, languages, and other 'learning', they turn children into automatons, and the best automatons get the highest rewards. The so-called clever boy or girl, having distinguished him- or herself in the 'preparatory', and subsequently passed on through the same grooves in the 'public' school, terminates his school period after a 'distinguished career', but in the next phase, when the struggle for existence begins, he fails utterly in those plain, practical, common-sense subjects required in the business or professional arena.

These and many other arguments are adduced belittling the conventional methods of education. There is no doubt that one can point out failures in individual cases, but so one can in any of the 'special' schools. But one cannot suddenly change the teaching and educating methods of an age-old national institution. The conventional school of to-day is a hundred times better than it was a generation or two ago—the brutal age. It has evolved, and no doubt will continue to evolve as time goes on.

In the meantime the 'special' schools are being tried in the furnace of public opinion, and if one or all of them show points of advantage, there is no doubt that the conventional schools will absorb such features.

And, after all is said and done, the average boy or girl becomes the average man or woman; and there are thousands of great men and great women who, in spite of many alleged shortcomings of the system, have been turned out by these same schools, a credit to their teachers and their country.

But, whichever or whatever school is selected, I would like to repeat some of my previous advice.

It has been said on good authority that a man's or woman's character is formed between the ages of two and eight years. Of course, there is no hard and fast line, but probably those ages are near the limits, although some psychologists affirm that the 'style of life' or basic character is formed before the age of four years.

You, as parents, have done the principal share in the building process up to the period of the home-leaving. But your share of responsibility is not yet ended.

As I have said already, the child's happiness in his home is his sheet anchor. If he is happier at school than he is at home, it shows there is something wrong about home instruction or home influence. And remember that home influences sink deeper than any from outside.

When your boy or girl leaves home for the first time, do not heave a sigh of relief because you think

your responsibilities end ; rather you must continue to keep up your interest in him, and aim at keeping up his interest in you and his home. Write regularly and encourage him in doing the same. Tell him of all the happenings and little events that make home what it is, and let him feel that your love is as great as ever and hovers over him, even if he is far away.

Take advantage of all the opportunities that occur for visiting him, the week-end, the half-term, the football or cricket matches, the speech day or prize-giving, and the annual athletic sports.

Keep so in touch with him and his school that you learn its peculiarities and jargon ; get to know the Principal and the masters. And when you do go there, dress in your best so that your boy or girl will feel pride in your appearance.

Let him see that your affection is as great as ever, but do not be too demonstrative. Do not be discouraged if he meets you with a handshake instead of a hug and a kiss ; for school etiquette must be observed—especially *at* school. The real feelings of deep affection are still there.

If parents adapt themselves to the school spirit, they will retain their child's confidence and affection ; but if they do 'silly' things, they fall in his estimation, and, seeing that they do not understand, he is chary of making confidences.

When he arrives home for his holidays, do not make disparaging remarks on school manners or what you may regard as school absurdities : you would only succeed in wounding his feelings and securing lessened interest and confidence on his part.

Having committed yourself to the method of any particular school, be loyal to that method. Hear all that he has to tell you about it, but don't criticize it before him; you would only create confusion in his mind and possibly make him unhappy and doubtful about his return.

Just be your natural selves, father and mother, companions and friends.

This is the period when it will become obvious whether your methods of early training and behaviour towards your child have been correct.

If, on his return from his first term, he is open and frank, full of life and interest in things and people about him, if he shows affection as of old, is polite but courageous, is kindly and unselfish, loves company and laughter, then you may rest assured that all is well, and that you need have no fears for his future under any circumstances.

But if he is moody, quarrelsome, unkind, selfish, uninterested in anything that does not directly affect himself, is superior and dominating over his younger brother or sister, or is cruel to animals, then be equally sure that there have been faults of culture somewhere.

It may be that the different environment of school has brought out certain features of inferiority which had lain dormant hitherto, and unsuspected by you. For certain it is that if any of those characteristics mentioned in the second category appear at this time, the foundation of them existed in his *earlier life*.

It will be your duty, in his interest as in your own, to unravel this problem.

If you can call to mind that you pampered him,

that is, allowed him to have his own way *always*, or that you gave an unfair proportion of love and attention to another child in the family and thus aroused his jealousy, it may not be too late to rectify your early mistakes. He is now older, and able to be reasoned with. You must try to put the common-sense view before him and remove his sense of previous inferiority, and instil him with courage to face facts and take the line of courageous social adjustment.

If you feel incompetent to unravel the problem or rectify its implications, I would urge you to put the case before a psychologist for advice, to diagnose the root causes of the problem and suggest the proper treatment.

But if all is well, and you carry on as heretofore on the lines I have indicated in previous chapters, you may rest assured that your boy or girl will grow up healthy, outspoken, clean, courageous, and ready to take the next move into the larger sphere of a public school.

The public school. In a book intended to help parents in the management and training of their children, there is little required to be said about public-school methods of training and education.

After health, or perhaps equally with it, the most important thing about your boy or girl is character; and by the age of fourteen or thereabouts, this will have been defined, if not completely formed.

The earlier training and home influences will still remain the biggest factors in the child's moral make-up, and it will be on those early impressions he will rely in adapting himself to his new environment.

The choice of school depends on many things: necessity, tradition, convenience, the future life to be pursued (university or business), or the character and tone of the school itself or its teaching staff.

There are innumerable critics of the 'public', as there are of other conventional schools: a great deal has been written about them lately. The most common ground of complaint is their alleged lack of practical preparation for the boy's or girl's future life. As a fact, some of them do specialize in such preparation.

But the aim of most of them is to give a good cultural education which will raise the standard of the pupil's future mental and moral outlook, to seek to perfect and direct the formation of character, and so fit him for any future state of life—whether academic, professional, business, or the Services.

It is the business people who complain the most; but surely if a parent intends a business career for his son, it would be easy enough to arrange for a short course of special training before planting him into a going concern.

If a parent has doubts as to the advisability of spending so much money or time on his son's culture, there are other schools and colleges where the so-called practical methods are adopted.

That the public school career is a *social* advantage to a boy, or the high school equivalent to a girl, I think there can be little doubt, and that they turn out excellent leaders of men was proved in the Great War.

It has been said that they create snobs and foster

'class' feeling. If they do so, then in my belief, it is only among that section whose minds have already been warped by the earlier period of faulty home training. 'Class' feeling, if not anti-social, is not necessarily undesirable.

This is the only country in the world which possesses public schools as a national institution, and, without arrogance, I think we may say we compare not unfavourably with school products of other countries.

So far as the 'parental management' which comes into this period of the grown-up child's life is concerned, I can only refer to what has already been said in the section on 'preparatory' schools.

Parental love and affection, interest in your boy's or girl's school and its traditions, the keeping up of correspondence, and a glad welcome during vacation, must all be maintained. Take them and their lives seriously, modified by a sense of humour, and let home still be the most attractive spot on earth.

This is a convenient place for mentioning one important subject which should be considered before the son or daughter finish school. It is the matter of *wealth* or means.

Before school-leaving takes place, the parents will have discussed the question of future occupation. From what has been previously said, it is obvious that every boy or girl should be trained to regard 'life' as a field for accomplishment and a time for useful *work*; for work, in the true social sense, is always useful, and *the only true means of securing abiding happiness*.

No matter how wealthy the parents may be, no sons

or daughters should be led to believe that their future living and comfort need not depend on their own exertions, that their parents will always provide for them, and that after their decease there will be ample means to keep them in luxury.

Although those boys and girls who have already adjusted themselves through their inferiority complex to the useful side of social life will probably still keep their goal in sight, those on the border-line of a well-balanced mental state might find the temptation of 'an easy time' too strong for them, and, lacking the incentive of necessity, would fall back on a useless life, become dilettanti and loafers; and those already inclined to a neurosis or egoism would be prevented from making any attempt to be 'useful' members of society, become bored, and, later on, when the novelty of independence had worn off, unhappy.

Therefore, I would advise parents never to lead their children to expect more than they themselves will merit by their own exertions after they have been started off 'on their own'.

The good habit of work or useful occupation once established, they would, later on, when they inherited wealth, be prepared to make the best use of it.

And one more piece of advice. If a son or daughter shows predilection for some particular occupation or profession, encourage the idea if it is in any way practicable.

To force a son, particularly, to follow in his father's business or profession is generally a mistake; it leads to a half-hearted interest in his job, and sometimes unhappiness. If, on the other hand, no such bias

exists, a son is generally only too pleased to fall in with his father's suggestion.

And, finally, while at preparatory or public school, it is customary to allow a boy pocket money.

To discuss the wisdom of it would probably be useless ; the custom is too well established and it certainly introduces him to the uses of money in a practical way.

But the point I wish to raise is *how much* a lad ought to be given. Like 'tips' to waiters and porters the amount varies, much to the perplexity of the donors. Small, reasonable amounts may do no harm, but I am certain that the habit of some wealthy people giving several pounds to their son is bad. It is unfair to the average boy whose parents cannot afford so much, even if they agreed on its advisability ; and it is harmful to the young Croesus, who perhaps has no other distinctive qualification. His wealth would procure him a temporary, if false, popularity, and he would get a deceptive idea of what gives power and influence in later life.

When he leaves school and, say, loses his money, his house of cards collapses, and the pricked bubble of his importance lies flat and impotent like the proverbial burst balloon.

To thresh out the subject would take up too much space, but I am sure that the right way to act about 'pocket money' would be for the parents, on the one hand, to inquire of the Head or House Master what would be a reasonable allowance, and, on the other, for masters to decide on laying down a rule on the subject.

CHAPTER VIII

THE ABNORMAL CHILD

THE adjectives 'abnormal' and 'problem' as applied to the 'child' should be comforting to the average parent ; for their meaning implies rarity as against the far greater number of 'normal' or average children.

In spite of the forebodings of croakers, specialists, parents, teachers, and even scientists, the vast bulk of poor, frail humanity conforms to the mean.

But the criticisms and warnings about the problems involved in creating children fill some timid minds with fear. They hesitate to take on the 'responsibility' of parenthood on account of the risks of producing 'freaks', in spite of their tens of thousands of ancestors.

I can only repeat that, if the average parents adopt the simple technique advocated in previous chapters, they need have no reasonable fear of producing and training any but normal offspring.

If, in their case, they can say, 'My children are normal and give me no anxiety', then they are to be congratulated.

But if, from some faulty training, one or other of these is not normal and causes anxiety, then read on ; for it is my hope that some help may be found in subsequent remarks.

There are, of course, plenty of traits, qualities, or even eccentricities in some children which, although not coming under the heading of 'average', would create no anxiety on the part of parents or relations.

In these cases there is no reason why special treatment should be suggested. And remember that 'character' is *not* inherited.

Abnormalities may be physical or mental. These again may be divided into those that are intrinsic or inherited, and those that are acquired.

Obvious inherited disabilities, whether mental or physical, come within the sphere of medicine or surgery ; and so do certain of the acquired conditions.

Some physical disabilities, however, such as 'squint', blindness, deafness, or the malformation of a limb, are important for the reason that they often lead to an exaggeration of that common denominator in children, the 'inferiority complex', and so call for comment here. The child himself does not necessarily remark on his disability, but he rapidly comes to realize it as a handicap in his competition with other children.

Such children, otherwise normal, often develop a superiority in other ways, to compensate for their deficiency, and indeed become famous in some quality of mind which they have strenuously cultivated, such as music, poetry, or painting.

But some, unfortunately, not so courageous, beat a retreat from the useful, social side of life, retire within themselves and become morose, irritable, vindictive: thus calling attention to themselves as people with a grievance and not to be ignored, but requiring the special notice of parents or companions.

The behaviour towards children so afflicted should be wisely directed. Comment on their infirmity in the presence of others should be avoided ; but if anything

be said at all, it should be by the mother, who should try to inspire them with the courage to balance their deficiency by cultivating other actions or qualities.

It is, however, a mistake to try to make up to them for their handicap by being weak and too fond, saving them trouble and giving in to them on every occasion. By so doing you encourage *dependence* and the already existing feeling of inferiority: they become liable to develop into 'spoilt' children, and as such a far more difficult 'problem' than the mere disability would prove.

Expert opinion should in these cases be taken at once, and so minimize the physical drawbacks; and if the inferiority develops into a true 'complex', a psychologist should be consulted.

But it is the acquired mental characteristics, the exaggeration of which may develop into undesirable habits, sayings, doings, phobias, and other morbid states of mind, which call for most attention in this chapter.

The abnormalities to be discussed reveal themselves very early in the child's life, as a rule, and when they do appear, you ask yourselves, 'Why is Jack or Jean like this?' The answer is, 'There has been something wrong in the training and management.'

Then cross-examine yourselves in the light of common sense and the reasonable methods suggested in previous chapters, and see if you can put a finger on the weak spot in your methods, and amend them before the impression is too deep for eradication.

Maybe you can say of yourselves, 'Not guilty'. Then look round and further inquire into the manners

and methods of your subordinates, the nurse, the nursemaid or the governess. If you are satisfied that the fault lies in one of these, you must make a change; for rest assured that in ninety-nine cases out of every hundred these abnormalities of behaviour or character are caused by faulty technique somewhere.

Here is a list of some of the 'abnormalities' or 'problems' I propose to consider in detail:

Violent temper, with or without provocation.

Telling lies.

Cruelty to younger children or animals.

Habitual disobedience.

Intentional destructiveness.

Habitual sulks or moodiness.

Shyness.

Stealing.

Laziness.

Bed-wetting.

Self-abuse or masturbation.

'The spoilt child.'

Jealousy.

Violent temper may, to a certain extent, be hereditary under the title of 'temperament'; but unreasonable rage is rarely exhibited by a child unless the training is defective. The most common cause is violence or bad temper shown towards him by an elder. Obvious unfairness or injustice, always resented and a cause of unhappiness, would in this type excite reaction proportionate to the grievance he felt.

Excess of 'sloppy' affection, and weakness that always let him have his own way, would breed contempt and encourage him in showing his power over

you in the form of rage, especially when you had disappointed him.

Implicit obedience inculcated from the first, with a quiet, just, and consistent conduct on the part of the elder, would never give the opportunity or excuse for such an exhibition.

Telling lies is contrary to a normal child's nature. If permitted, he says what he thinks, believes, and knows. There is no reason why he should pervert the truth unless he had learnt by sad experience that telling the truth had sometimes brought upon him a 'talking to', punishment, or recrimination.

To cure him of the habit, the obvious method is by letting him know that truth-telling will never involve him in harsh treatment. Threatening him by telling him where 'naughty boys go to who tell lies' will only impose a greater fear of being found out, and induce him to become more careful in his technique of deception.

If there is one word of greater importance than any other in child-training, it is TRUTH—always, and on both sides.

Cruelty in normal children is quite common, but unintentional. When they realize that it causes pain they generally cease being cruel.

Newly acquired power is very pleasing to them; and the love of drama is common to mankind, whether adult or infant.

But the habit of *calculated* cruelty to animals or other smaller children is generally a perversion of some sense of inferiority or jealousy. A child that is

treated harshly, punished physically, and from fear of further reprisals does not react immediately by a show of temper, harbours resentment, and vents his feelings by 'taking it out of the cat'.

If, also, his little brother or sister has supplanted him in the affections of father or mother, he will, at some convenient time, show his secret sense of injustice by being unkind and cruel to his little brother or some other child from whom he would not fear reprisals. In this way bullies and scolds are made.

Parents, therefore, should first of all be careful to discriminate between wilful and unconscious cruelty, and adjust their subsequent conduct by being impartial and equally affectionate with each member of their family. Persistent cruelty may, in rare circumstances, justify physical punishment, in order to let the child know what pain is like.

Habitual disobedience is entirely the fault of early training. If obedience is *expected*, and the habit of it systematically cultivated *from the first*, there will never be any commencement of a contrary habit. A command, once issued, *must* be obeyed. But commands and orders should be given seriously and intentionally, not lightly, thoughtlessly, or without the *wish* for them to be obeyed. If a child demurs when an order is given, and says, 'I don't want to', or, 'Can't I do it just this time?' and you, not realizing the principle at stake, say, 'Oh, very well then, just this once!' then you may be sure that you have set in motion a bad habit, and are saving up 'rods in pickle' for your own back, as well as encouraging

a habit of resistance in the child which will only bring sorrow and pain to him later.

Children naturally want to express their freedom and power, and within reasonable limits such effort should be encouraged—but not at the expense of others!

Intentional destructiveness. Destructiveness is common in all children. It is not *bad* as a natural feature; it is only a way of expressing their will to power and wish to *do* things. It should, therefore, be countered by giving them something *constructive* to do: they will get more satisfaction from that and cease wanting to destroy. But *intentional* destructiveness of things which they know are not meant for destruction is only a form of bad temper, and a perverted expression of their resentment at some punishment, injustice, or favouritism, just as violent temper is in other children. The remarks made on that subject apply equally to this.

Habitual sulkiness and moodiness are expressions of an inferiority complex. If a child is constantly thwarted in whatever he does, is told to 'be good', 'be quiet', 'not to make so much noise', to 'stop this' or 'stop that', and is always discouraged in his endeavours, he is liable to withdraw into himself, to brood over his wrongs and harbour resentment and hate, and, possibly, revenge.

Being kept too much under surveillance, and repression, without the companionship of cheerful people or children of his own age, being made to do unnecessary things against his will or being treated

unjustly may, and often does, produce the same effect. Faulty treatment once more ; and the remedy, which obviously lies in adopting the opposite attitude of love, freedom, and encouragement, should be undertaken early, lest the habit lead to a neurosis which might become permanent.

Shyness, in some degree, is a very common characteristic among children, and, when slight, is thought by many to be a pleasing feature. As long as it keeps slight and momentary it will probably in no way interfere with a child's future. But when excessive it does undoubtedly militate against his future, causing much unhappiness and a painful progression through all phases of life. Many people never lose it.

It is another expression of the inferiority complex. Every child, *qua* child, possesses this condition of the mind to a certain extent. Upon his earliest training and surrounding influences, therefore, the growth or the conquest of it depends. He recognizes his inferiority from the start, but aims at accomplishment and acquisition of power and possession.

If he is too much overawed by his elders, his appreciation of that fact expresses itself as shyness. This feature is most sorely tried when he makes his first appearance among strangers. The tendency is exaggerated when parent or nurse tells him he is going to meet strangers and says, 'Now you are going to see some visitors, so be on your best behaviour and don't be stupid and shy.' This injunction immediately projects a vision of fear, else why should he be warned in that way ?

As we all know, anticipation of an evil is far worse than its realization: *that* comes with experience. The child has none, so the fear remains. The moment he enters the room containing these ogres, his shyness makes him dumb, and before he can gather his wits or take stock of his new surroundings, he is, as often as not, inundated with questions and exclamations.

This shyness, emanating from the inferiority complex, at times develops into a remarkable and apparently opposite quality to the 'inferiority'—the 'superiority complex'.

The shy child, as he grows up, is told how 'silly it is to be shy' and 'anyway don't show it before strangers'. He is 'talked to' perhaps by his father, or laughed at and lashed by his contempt and sarcasm.

In this way he develops a *fear* of showing his weakness, and acquires a feigned superiority and courage in order to curry favour with those who scold him. As time goes on and the true cause is not analysed and righted by bringing the, by now, unconscious to consciousness, he will develop into a pushing, boastful person, clamant and superior, thrusting himself into the limelight—all because of that hidden inferiority, which *must* be disguised at any cost. Incidentally, this shows how easy it is to misjudge and harbour uncharitable thoughts of some 'pushing' people.

By wise management, and in the course of time he gains sufficient knowledge and understanding to enable him to kill his reserve. But, failing these helps, he is liable to go from bad to worse.

It is in these progressively worse cases that domination, or contemptuous and personal remarks can be traced as the chief cause of the trouble—such seemingly trivial remarks as ‘How stupid you are, boy, don’t you understand?’ or ‘Why, a baby could do better than that’; or ‘Don’t look so glum and silly, mother does not like to see an ugly face like that’.

These and similar thoughtless comments, frequently reiterated, go to the quick of a child’s consciousness, although he may say nothing about it; and the feeling of weakness and inferiority becomes a stumbling block to his progress.

The *prevention* of this unfortunate trait lies in the revision of parental behaviour, and has been dealt with in previous pages; and the cure, in consulting a psychologist.

Stealing. A child who steals is wanting in courage, but yet wants to possess. Instead of asking if he may be given a certain thing, fearing refusal, he takes advantage of the owner’s absence by stealing it. He hopes not to be found out for fear of punishment, so he develops cunning and deceit.

The properly trained child would never knowingly steal—it is another perversion of his inferiority complex which has been allowed to gain ground by repression or harsh treatment. The occurrence of this defect in a young child is a danger signal, and a warning to his guardians to alter their methods.

If it continues into school age, the cure ought to be attempted by the explanation to him of its ‘badness’, and the unravelling of his ‘inferiority’. This

last could be best done by a competent schoolmaster or a psychologist.

Laziness, when it has become a habit, is a 'superiority complex' developed by the child in order to hide his primal 'inferiority'. He affects a 'don't care' attitude and a 'false' superiority over those who work, thus calling attention to himself and getting into the 'limelight'. Otherwise, no normal child is ever lazy. It is a common attribute of the 'spoilt' child and will be discussed further under that heading.

Bed-wetting is a common occurrence among children, especially boys. If no special notice is taken of it, the habit generally abates before the age of seven or eight; but if the child is scolded or even punished, the habit becomes confirmed through fear. The nervous system gets upset, and in the unconscious condition of sleep, affects adversely those very reflexes it is desired to control. Like dreams, it is an expression of the unconscious character, and suggests the desire of the child to be taken special notice of in waking life.

Beyond the improvement of the mother's or nurse's technique of training, and enforcing the habit of emptying the bladder the last thing at night, there is little to be done. But if the nuisance is frequent and persistent, medical assistance should be sought.

Self-abuse, or *masturbation*, is one of those subjects which, until recently, was tabooed as 'one of those things we don't talk about'. But facts should be faced and estimated at their proper value.

The sensation derived from the manipulation of the sexual organs may be arrived at in all innocence by the young child, and movements of the organs take place unconsciously. He handles that part of his anatomy as he does any other part of his body, generally when he is naked or in his bath.

Unfortunately, attention to the part is focused and emphasized by the mother's or nurse's snatching his hand away and administering reproof. As forbidden things are always the most attractive to the child, as the apple was to Eve, so his mind tends to dwell on the forbidden part, and manipulation develops into a habit. Later on at school, other boys, who may or may not do the same thing, discuss the matter and compare notes, and an unsavoury colouring is often conveyed by older boys.

It is a popular idea that masturbation leads to neuroses and, in bad cases, to lunacy. It is this fear that causes adults to be so concerned, even to the punishment of the child, at the first suggestion of the habit's being started. As a matter of fact this popular fear is unduly exaggerated, for it is very doubtful if masturbation ever in itself leads to any such dire results. If such occur, it is more the result of early mistakes in training than in the habit.

But if undue notice is taken of the first manipulation and strongly repressed, the child develops a consciousness of the sexual parts and all connected with them, wholly out of proportion to their importance. He harbours a secret wish which, when fulfilled, gives him pleasure, but which afterwards produces consciousness of having done wrong. His mind dwells

unduly upon the circumstance and leads to a complex neurosis of fear, deception, and moroseness. If fear predominates he may give up the habit, but hover round it, and give expression to his desires by taking up other allied practices connected with the act of urinating and defecation, and, in company with others, develop a prurient mind. He becomes shy, avoids company, and gets horribly self-conscious. Therefore, the results of early, harsh repression do much more ultimate harm than the practice itself.

The treatment consists, first of all, in avoidance of undue notice of the child's action. If the hand be removed, it should be done quietly and casually and without comment, or in the same way as you would remove his finger from his ear when you wanted to dry it.

Avoid all that prudish desire to cover up nakedness, the absurd separation of the sexes before puberty, and the hushing of all reference to sexual parts or natural functions. In that way the sexual organs will have no more significance than any other feature—of the face for instance.

If you find, later on, that bad habits have become part of your child's life, the matter might be too difficult for you to manage. In that case, it would be best to consult a psychologist, and perhaps send the child to one of those 'special' schools already referred to.

The above remarks also apply to girls.

The spoilt child. There are many children whom one regards as being slightly spoilt in some one or two

aspects, but one would never place them in the category of the 'spoilt child' in the technical sense.

The 'spoilt' child presents a bigger problem to the would-be healer than any other of the 'abnormal' series. And there is little doubt that such a child grows up, if unhealed, into an objectionable and very unhappy type of man or woman.

To begin with, one might say that he is out of sympathy (although this is not always apparent) with the rest of the world, with one possible exception, his mother or other person who did the spoiling. But even here it is not true sympathy, because it is too one-sided, and mostly on the part of the mother.

The first thing one notices on meeting a 'spoilt' child is his unapproachability—there is no open-hearted welcome, or open-handed responsiveness; no generous or kindly expression, geniality, or friendliness. The reception is cold, 'superior', or even cynical in manner. There is an attitude of negativism.

But if the meeting is associated with some wished-for gift or desired pleasure, or some flattering personal remark, then a most pleasing and delightful attitude may be adopted; and did such attitude remain for a considerable period, one might think, 'Not so bad as he is painted'. But, unfortunately, this pleasing phase does not survive the first appearance of things going contrary. The displeased and egoistic atmosphere returns, all too soon.

When living with such a child, one notices that he always wants his own way, is sulky or bad-tempered if he does not get it. He is quick to take offence, for he is inclined to take everything *personally*; people or

things outside himself have no interest for him, unless it be to criticize or belittle the other person. He is often cruel not so much in a physical sense as in injuring other people's feelings. He is sulky or full of charm, according to his mood. He is inclined to be a tale-bearer or mischief-maker, and if he gets angry at being thwarted, he will promise to 'tell mother' or get his revenge. He is also often wilfully destructive.

Such a serious list of indictments, if justifiable, constitute the abnormally 'spoilt child'. Such a child may attend one school after another, and if there be trouble, it is, in the mother's opinion, always the school that is in the wrong. Any excuse will be made by the child in order that he may stay at home; and little illnesses are godsend as a means of avoiding duty or getting special treatment by way of new toys or presents, and extra fussments.

Most children are naturally selfish, but this type is selfish quite regardless of the convenience or feelings of others.

Of all abnormal children, this type is most certainly evolved by incorrect methods of training.

Blind love on the part of the parents, generally the mother, whose function it is to train the child in the earlier years, is most commonly the starting-point. The child is given *excessive attention*, everything is done *for* him, instead of his being encouraged in independence; and the mother becomes the slave. Upon the occasion of any ailment or trivial complaint he is fussed and coddled, and attention to himself constantly directed by questions as to 'How is he?', 'Is he sure the pain has gone and is the headache better?',

and 'Would he like this, that, or the other?' with instructions to 'keep warm!' 'lie down!' 'stay in bed!', and a hundred other injunctions which all tend to turn the child's mind to himself, his wishes, his feelings, and encourage laziness.

Then he is shielded from every unpleasant possibility, and excuses are made for him if duty points one way and desire another.

He is rarely allowed out of his mother's sight, but if some one else is permitted to look after him or take him out, endless instructions and warnings are issued in the child's presence.

When he goes to school and fails to adjust himself to his new environment, he is allowed to absent himself, come home, and be commiserated with.

Scolding and criticizing other people, too, in his presence is a common failing, and the child is quick to seize on any opportunity to do the same thing.

Favouritism, as against other children in the same family, undue admiration and unjustified praise or compliments on his personal appearance, are other failings on the part of the 'spoiling mother'.

A mother will sometimes show uncertainty in making up her mind about some social function, and weakly remark, 'What would *you like* to do, darling?' A children's party is arranged, and, after departure of the guests, the mother will sometimes criticize them before her child.

Then it frequently happens with this type of child, who *above all others* should go to school at an early age, that he is kept at home under these baleful influences, so allowing them to sink too deeply for eradication.

It may not always be the mother's fault—directly ; she may not take much interest in him, be fond of pleasure and always out, or be too much occupied in legitimate pursuits to permit of adequate attention. She therefore appoints a substitute ; and if this person be of weak character, and fears to give offence by asserting herself or her views, she may be equally successful in the spoiling process.

It is a truism that the majority of 'spoilt' children are 'onlys', and that is very understandable. It is also an argument in favour of a plural family.

And so we get, as a result of unwise, foolish training, that unhappy, discontented type, which leads to more 'problems' among the socially maladjusted than any other—the 'spoilt child'.

Jealousy is *abnormal* only when excessive, is most common among 'only' and 'spoilt' children, and develops when the 'outer world' claims the attention of the 'spoiling' mother or nurse, in whom hitherto the child has been encouraged to cultivate proprietary rights. If not checked early, jealousy may lead to sulkiness, moodiness, and hate, even of the person who did the spoiling. *Prevention* is the correct treatment, as indicated in previous chapters on early upbringing. If parents have already failed in that stage, and subsequently are unable to effect a cure, the child should be taken to an 'individual' psychologist, for without doubt jealousy causes much unhappiness, and when disguised, as in sulkiness for instance, leads to misunderstanding of the child's true character.

I may have appeared to apportion too much blame to the mother in discussing the category of 'abnormal' results. I do not for one moment suggest that the mother carries out any of the unsatisfactory part of the 'training' intentionally.

The fact is that very few girls before, or even after, marriage, give any thought to either the possibility of becoming mothers or how to treat children when they arrive. The greater part of their experience in connexion with children has been very easy and pleasant: visits to friends' houses where there are youngsters, memories of pleasant children's parties, and the casual meeting of them under the charge of mother or nurse.

Women now in their sixties may remember their own childhood's days when families were much bigger than now, and, if they were senior members of such a family, would call to mind much useful knowledge in regard to the training of the younger members. But the present-day, newly married woman, having no such experience, gets a false idea of the trials and difficulties of 'training'.

All they know consists of hearsay evidence of the drawbacks, the expense, the tie they constitute unless there are ample means to provide nurses and nurse-maids; the long periods of social isolation when they are 'on the way' and during the early months of personal 'nursing'.

As to the children themselves, of course they are delightful little things, darlings, sweet, pets, and so forth, and great fun to play with for half an hour, and certainly most amusing and entertaining. When

their own arrive they are equally thrilled for a time. But when the constant care and need of attention, the anxieties of certain stages of development, the difficulty in understanding them and their wants, which they often have difficulty in expressing correctly, their persistence in wanting their own way, their crying; then later their charm, affection, and fascinating little ways; all help to form a complex of behaviour that make a complete and understanding sympathy very difficult.

Few realize the importance of method, the bad effects of one's own mood on the child's mentality, the perception of the difference between 'naughtiness' and 'ignorance', the fatal results of being weak and 'giving in' to a child's persistency, and finally the difficulty of *not* spoiling him.

The father, necessarily, can take but a small share in the *early* training. His business or affairs take him away from the home so much, that even if he would, he cannot be more than a visitor to the nursery or a playmate for a limited time during holiday hours or on Sundays.

He may have theories of 'upbringing' and may tactlessly try to impress his wife with them. Her retort is obvious: 'You are not always with them; you only know them when they are being amused.'

So the bulk of the training *must* fall to the mother.

If she be wise and intelligent, she will inform herself on the theory and practice of child-training. Every other profession in the world requires study, patience, and perseverance, if success is to be assured. Then why not the profession of 'Motherhood'?

Mother instinct is not enough—that is the inborn quality of the woman to protect and even fight for her child's *life*. It means nothing of the adaptation of the child to 'civilized' and 'social' life. That is acquired by the same means as any other knowledge. It is not just an accident or incident *necessarily* following motherhood.

So if I have made the mother most responsible for failures, it is because she is essentially *the* 'child-trainer'.

But if mothers are responsible for the failures, they are also responsible and deserve all praise for the infinitely larger proportion of successes.

In previous chapters I have tried to outline such a method of training as would *prevent* the evolution of any of the 'abnormal' or 'problem' types discussed in this. But, supposing your child has unfortunately become a 'problem', and you try and try again to mend matters, only to fail—what are you to do?

The first thing is to make up your mind *early* whether you are satisfied or not with the way your child is shaping. Do not keep putting off a decision in the hope that things will right themselves; they may do so in slight, but not in definitely 'abnormal', cases. If you wait till the age of ten or twelve, perhaps no one else can help either; at any rate it is much more difficult then. It is best not to wait after the age of three or thereabout.

Having made up your mind to act, there are two courses open to you: consulting your doctor and through him a psychologist, or sending the child to one of those schools which specialize in such cases.

If you are in doubt as to what school to choose, it would be wisest to take the psychologist's advice.

There is a most interesting and convincing book written by Mr. A. S. Neill, called *The Problem Child*. It is strong meat. He has very original ideas on the training of the young, and has the courage of his opinions, not only putting them into a book, but carrying them out at his school.

He calls it a 'free' school, and adopts methods the direct opposite to those used in conventional schools. It is a drastic change, but when a child is proved 'abnormal' drastic change of method is almost certainly required.

As I have said before, although I am not convinced that any one of the new methods has been tried long enough or by a sufficient number of people to warrant a change in our national conventional system, or the adoption of any one new system for the 'average' child, I do believe that for the 'abnormal' or 'problem' child some such method as Mr. Neill's is likely to have most beneficial results; and I would be prepared to be advised by him in the management of such cases.

But I would like to say once more, the average parent with the average child has little to fear in the way of abnormalities. With common sense and reasonable methods, aided perhaps by such suggestions as I have offered in this little book, there is no reason why your child should not turn out to be a credit to yourselves, your method, the school you select, and the country of his birth.

CHAPTER IX

APHORISMS

SELECT a healthy mate—good stock is worth perpetuating.

Parents should pull in double harness, but if they don't they should try tandem.

The brain of a little child is like virgin wax—first impressions sink deepest and last longest.

A new-born child is neither 'good' nor 'bad', but neutral.

'Badness' is the result of faulty training and education.

Love should be the ruling spirit of the home.

The young child best educates itself.

A rule for clothing—'warm and light'.

Fresh air never causes 'colds'.

Over-eating is a fruitful cause of disease—so don't pamper the appetite.

Obedience, if expected at two and after, should be inculcated from the beginning.

A child is an apt copyist—let parents make good models.

When a child suffers from any disability, encourage constructive compensation—something socially useful.

Want of courage is the cause of nine-tenths of the world's crime—this is due to early social maladjustment.

The pampered child *must* become a 'spoilt' child.

A child, like the adult who takes all and gives nothing, *must* become self-centred.

Jealousy, in its infantile form, means that the child regards complete possession of its object as a matter of right—therefore, the mother should not make herself *indispensable* to him, even in his first years.

To 'fuss' your child achieves about as much usefulness as a dog in pursuit of its own tail—but it may be temporarily amusing.

'King Baby' rules by his very weakness—so may a child suffering from an 'inferiority complex' rule his parents—if they are not judicious.

'Little children should be seen and not heard', as a principle in training, should be as dead as the Dodo. Don't 'Don't' your children all day long—constant negation cramps mental growth and causes irritability of temper with sulkiness.

Learning is conveyed through observation, and interest *educates* far sooner than 'teaching'.

'The hand that rocks the cradle rules the world'—of the future. But don't do too much rocking.

'Spare the rod and spoil the child' does not apply to the *little* child; and should only be acted on later after most serious deliberation.

Encourage children to emulate the good qualities of others, but not to be envious of them.

A 'hated' child may develop suicidal or homicidal tendencies.

Nearly all crime is due to cowardice, the result of hate or self-pity, which in turn is due to parental cruelty and repression.

'Common sense' is social sense—the egoist has little of it.

If the courageous fail, they try again, but the coward seeks shelter and excuse in his own shortcomings.

Jealousy will turn love into hate. It occurs more often in a first child whose mother prefers the second—so be just and show no favouritism.

To give misinformation to a child is like hurling a boomerang that comes back and strikes the thrower—so stick to TRUTH first and last.

The goal of life should be social usefulness, which, like mercy, blesseth giver and receiver.

Don't place 'sex' in a category by itself—so specialized it assumes exaggerated importance.

Discipline is best maintained by love and interest—not by exhibition of force.

Undue praise and flattery lead to egoism.

Every child has hidden qualities and talents—your business is to evoke and encourage them.

Let a child develop on his own lines—don't force unpalatable preconceptions upon him.

Happiness in the child is the acid test of sound training.

Fear is common to human beings—'Perfect love casteth out fear'.

Perfect love seeks the child's ultimate good—not his immediate satisfaction.

Encourage a child to do right because 'right' is the result of experience—not because of a reward.

The 'character' of a child is *not hereditary* but formed in infancy—so if your scheme produces a normal child, you need not fear the snags of school age.

Argumentative parents have quarrelsome children.

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